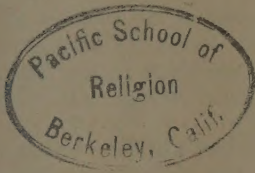


Federal Council BULLETIN

Vol. XIV, No. 7



September, 1931



TWO GREAT ORIENTAL CHRISTIANS

TOYOHICO KAGAWA, the famous Japanese evangelist and social worker,
and C. Y. CHENG, Moderator of the Church of Christ in China.

Both Dr. Kagawa and Dr. Cheng are now in this country.

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

NATIONAL BAPTIST CONVENTION	
Atlanta, Ga.	September 9-14
NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH	
Denver, Colo.	September 16—
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA	
New York, N. Y.	September 23-24
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y.	September 25
RELIGIOUS PUBLICITY COUNCIL	
New York, N. Y.	October 6-7
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST	
Wichita, Kansas	October 6-11
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y.	October 23
UNITED STEWARDSHIP COUNCIL	
Philadelphia, Pa.	November 29-December 1
FEDERAL COUNCIL OF CHURCHES, ANNUAL MEETING OF EXECUTIVE COMMITTEE	
Philadelphia, Pa.	December 2-4
STUDENT VOLUNTEER CONVENTION	
Buffalo, New York	December 30-January 3
COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL MEETING	
Toronto, Canada	January 2-3
HOME MISSIONS COUNCIL, ANNUAL MEETING	
Toronto, Canada	January 4-6
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA	
Atlantic City, New Jersey	January 12-15
COUNCIL OF CHURCH BOARDS OF EDUCATION	
Cincinnati, Ohio	January 18-19
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION	
Chicago, Illinois	February 4—

Table of Contents

VOL. XIV

SEPTEMBER, 1931

NO. 7

EDITORIALS I-6

ARTICLES

Jesus and the Unemployed, by Richard Roberts	7
Federations Face Forward, by Ross W. Sanderson	9
Observations of the Present European Scene	11
Church Conference of Social Work Marks New Era	12
Summer Radio Program Till October 11..	13
World Stewardship Union Created.....	14
Plans for Evangelism Made at Northfield.	14
The Growing Peace Program of the Churches	15
News of the Churches of Other Lands...	17
The Council and Denominational Assemblies	19
Y. M. C. A. in Great World Gathering....	19
Dr. Ford Heads Church Council Workers	20
Economic Security—A Demand of Brotherhood, Labor Sunday Message	25

DEPARTMENTS

News of American Church Cooperation..	26
Among the Best New Books.....	29

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Issued Monthly, except July and August, by The Federal Council of the Churches of Christ in America

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Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XIV, No. 7

SEPTEMBER, 1931

THE EDITORIAL OUTLOOK

A Prayer for True Brotherhood

O LORD, if we have been saying that we are all brothers and sisters and that we love Thee as Father and our lives have given the lie to that profession, forgive us. If we have been speaking of our hearts going out to all mankind and our love has been asleep, forgive us—purge us from all insincerity and unreality.

In these moments we pledge to Thee the devotion of a love that follows the way of Jesus in redemptive service to the least of our fellowmen and women, bringing refreshment, hope and life, to the burdened, the weary, the sinful and challenging every attitude, custom, convention, or institution that oppresses and limits life or freedom for any of Thy children.

O, live in us this day and the days that follow.

Even in us.

—A Southern White Student

What Is the Federal Council For?

IN THE MIDST of the sweeping social changes of our day, inevitably perplexing to everybody, the churches, Protestant and Catholic alike, are unsettled but are making strenuous efforts to understand what is taking place and to make the right adjustments. In this difficult situa-

tion, the Federal Council of Churches, as the cooperative agency of Protestant bodies, stands at a crucial point. The Council is not as strong and resourceful as the situation demands—no organization is—but we believe that no better intelligence, no deeper consecration, no truer social-mindedness, no greater faith and courage are being shown anywhere than in the governing bodies and committees of the Council. These direct, and, in the last analysis, control the staff; and while they have given the staff a proper measure of initiative, those who know will agree that committees and staff have worked harmoniously together.

What do the constituent denominations want of the Federal Council in these times which try men's souls? What do they desire it really to be and do? This is a question which has been forced to the fore by the discussions in some of the recent ecclesiastical assemblies.

The answers are varied and confused. In the main, three views are expressed by influential groups.

First, there are those who oppose, sometimes in denunciatory language, the Federal Council's concern with social problems. They hold that religion has to do only with the relation of the individual to God and that the Church, as an institution, need not concern itself with how people live, what they suffer, what havoc is wrought by war, or what monstrous evils threaten mankind.

Second, we find those who are socially-minded but hold that the Federal Council should go no farther in its dealing with current issues than the denominational groups have themselves gone. The Council, they hold, should restrict its work and utterance to the zone within which there is clear agreement.

In a third group are those who believe that the Federal Council, as far as it is able, should cherish a prophetic attitude and afford real leadership in helping the churches to think their way through the social problems on which Christians are confused and most in need of light. They feel the need for collective study, for objective research and for careful but courageous setting forth of the results thus secured. And they think that the Council, being interdenominational and therefore able to think of Protestantism as a whole, is, moreover, in a position of peculiar advantage to render this greatly needed service. This third group has come to value the Federal Council just because it can and does do what the first group feels should not be done at all, and what the second group would expect the denominations alone to do!

Obviously the Council cannot follow all of these points of view. Which does the prevailing thought of the churches want it to follow?

To this question the best thought of the official committees of the Federal Council is now being given in a sincere effort to arrive at the position which the churches that created and sustain the Council genuinely desire. Not in any sense as proposing a solution of the problem but as offering a stimulus to the thinking of the Council's constituency on this subject, we raise certain questions.

If the first view were to be followed and all the Council's efforts at social welfare laid aside, would it not destroy the influence of the Council upon the public mind? And

would not such a step be repudiated quickly by the thoughtful laity and clergy? Unless we are gravely mistaken the position has long since been established in practically all denominations that the churches have an inescapable responsibility, growing out of the heart of their Gospel, for laboring to create a social order in accord with the mind of Christ.

What if the second point of view be adopted and the Council's study and utterance on social questions be confined to the zone within which there is already a known agreement throughout each of the denominations? Would not this rob them of the very service which the far-seeing spirits in every denomination really desire, namely, a collective leadership in studying the problems on which agreement has not yet been reached and which for that very reason stand most in need of study?

Is not the third attitude the one which has given significance and value to the Council in the past? Recall, for example, what happened at the very first meeting of the Council in 1908. The Social Ideals of the Churches were adopted. Yet at that time only a single denomination had officially approved them. Subsequently nearly all of the denominations did so, stimulated by the action of their representatives in the Federal Council and grateful to them for their faith and courage in taking such a stand. Have the denominational leaders of today a different view as to the proper functions of the Council than those who were present at its birth?

But, of course, it is imperative that such utterances by the Federal Council should never claim an authority that they do not possess, and so should not pretend to voice the opinion of the several denominations except in those particular cases in which the denominations have already made their own position clear. Much of the present confusion has arisen over the tendency of the daily press to attribute to statements of the

Council an authority which it has never claimed for them and which it has on more than one occasion disavowed. One of the practical problems is to work out a plan for making it clear to the public that studies and reports of the Council are not trying to speak officially for the denominations but are seeking to shed such light as they can on problems which all denominations will sooner or later have to face.

At Last We Learn We Are Members One of Another

PRESIDENT HOOVER'S bold and constructive step has apparently saved Germany from collapse and chaos. The one-year moratorium on intergovernmental debts and reparations has succeeded for the time being in staving off her impending bankruptcy, both financial and political.

The immediate cause of the crisis was the "flight" from Germany of her working capital. It is estimated that during the first six months of 1931 about \$1,000,000,000 was withdrawn, seventy-five to eighty per cent by foreign investors, the rest being German capital sent abroad for safety. What was the reason? International distrust. Many investors began to doubt the solvency of the German government, doubt her ability to carry out the Young plan of payments on reparations, doubt her ability to resist the growing resentment against the injustices of the Versailles Treaty and the combined opposition of Communists and Hitlerites. Financial insolvency would have almost certainly led to the collapse of her government and to civil war between Communists and Hitlerites, and possibly even to the break-up of the Reich into various fragments.

Chaos in Germany would clearly be a calamity for all. Should the German Reich go under, what would France do? Or England? Or the United States? Would Russia

take a hand in the turmoil? Would it mean another world war?

The lesson of all this is clear and is a vivid portrayal of the Christian truth that we are all members one of another. If one nation suffers, all suffer. The strong are to bear the burdens of the weak, and so fulfill the royal law of love.

The one-year moratorium may stave off Germany's financial shipwreck, but will she be able, a year hence, to resume her annual reparation payments of over \$400,000,000? Thus far she has paid her reparations and built up her industries by foreign loans, estimated at present at about \$5,000,000,000. Of these loans the United States holds about \$3,000,000,000. Payments of reparations by foreign loans cannot, however, be indefinitely continued. It looks as though the end of this way of meeting her obligations is about at hand.

President Hoover stepped into the picture none too soon. The mere fact that the United States was helping to solve their problem was not only welcomed by the nations involved but was in itself a factor of immense significance. Our long maintained policy of aloofness from European affairs has been abandoned. The fiction of our isolation has been ended. That fact served instantly to relieve the tense situation. Confidence that a way out would be found arose because the United States is now committed to a policy of helping to find that way out.

The inescapable solidarity of the life of the nations has been disclosed in a striking way. As Mr. Hoover said twelve years ago, "We cannot fiddle while Rome burns. . . . Our expansion over-seas has entangled us for good or ill, and I stand for an honest attempt to join with Europe's better spirits to prevent these entanglements from involving us in war."

Especially heartening to those who look forward with hope to the World Disarmament Conference next February are the

closing words of President Hoover's announcement on July 6. "The world," he said, "has need of solemn thought on the causes which have contributed to the depression. I need not repeat that one of these causes is the burdens imposed and the fears aroused by competitive armament. Contemplation of the past few weeks should bring a realization that we must find relief from these fundamental burdens which today amount to several times the amount of intergovernmental debts."

Millions, not only of Americans but also of Europeans, would, we believe, enthusiastically welcome President Hoover's constructive leadership in helping to secure drastic reduction in armaments and armament budgets in every land. If it turns out that the debt holiday has in fact saved Germany and Europe from financial ruin and economic and political chaos through the reestablishment of general confidence, this should be but a prelude to a larger program for confidence and peace among the nations.

In this program, America has her inevitable part to take. American tax payers and Congress must be led to see that the United States holds a key position. We must be willing to do our part, generously and in good spirit, both in the reduction of armaments and the readjustment of the settlement of reparations and debts. In pushing such a program and cultivating a spirit to support it the churches have a great responsibility.

The Rural Billion

THE PUBLICATION this year by the Council of Women for Home Missions and the Missionary Education Movement of a series of interesting books on the general topic of "Christianity and the Rural Life of the World" was stimulated by the attention given by the Jerusalem Conference to the billion of rural dwellers of the world. It should

prove a great experience for Protestantism in the United States, with its rural heritage, to study the social, economic, educational and religious needs of those who live on the land. If, as President Butler of Columbia has said, "The land challenges modern scholarship and modern human interest in a score of ways," the interests of the people on the land surely must not be alien to the churches.

Yet two recent letters from readers of the BULLETIN remind us that Protestantism is today not true to its rural heritage. Brief quotations will remind us rather bluntly of it. One farmer writes: "The people on the farms need the sympathy of the church as much as the workers in the cities do. But we do not get it. Why not?" And a minister at work in an isolated Appalachian Mountain community brings this pointed testimony: "From boyhood I was impressed with Jesus' words, 'The poor have the gospel preached to them.' But for the most part they do not. And the program of the abundant life for which the church is in existence hardly reaches this region at all. How desperately it is needed!"

Whether or not the workers of the cities get more attention from the church than do those on the farms, the condition of agriculture in the United States and in many other parts of the world is more serious from the point of view of the churches than most of us realize. First of all, issues of social justice and human brotherhood are involved. Does western civilization know nothing better than to allow agriculture to be practically eliminated, as has been done in England until now only five per cent of the people live on the land? Would that be statesmanship or Christian justice for the United States? It would appear that it would not even be enlightened self-interest, and yet that is the path we are traveling.

Plainly the nation has failed to grapple whole-heartedly with her rural problems

and all the institutions of religion have a stake in the situation. Yet there are very few church studies on rural life or pronouncements on its problems, as compared with those on other subjects. And only here and there are there changes in the prevailing policies of religious bodies which use the country and village churches simply as stepping stones for ministers to the pulpits in towns and cities.

One reason for this distressing condition is that the theological seminaries and the officials of synods, presbyteries, conferences and districts have not yet been able to summon the courage and the strength necessary to get them over one of the high hurdles on their path. The name of that hurdle is cooperation.

In many areas, there is still time to create worthy rural parishes through the processes of unselfish cooperation. But there is a race on between stupid institutionalism and unselfish cooperation. Which will win the race will be determined in the near future, and all of us, if we will, may have a part in the determination.

Methodist Conference Points a New Way

THE CAMPUS of Ohio Wesleyan University, Delaware, Ohio, was recently the scene of one of the most remarkable conferences we have ever seen. Three hundred and fifty ministers assembled, under the auspices of the Methodist Episcopal Board of Foreign Missions, for the single purpose of studying the major religious problems of today. They stayed together for ten days (and in sweltering heat) not to discuss organizational plans of financial promotion but to think deeply on the basic questions of our Christian faith.

At least three factors made the conference notably creative and set an example which it is hoped may be followed by many others.

In the first place, the conference marked a departure from the over-preoccupation with promotional and financial plans. Here was a gathering at which no reference was made to a budget or a campaign, no slogan was evolved, no organizational maneuvers projected. There was a realization that, important as all these may be, there is something of far deeper consequence—a clearly held and gripping faith—without which the best promotional schemes will be as impotent as machinery without a dynamo.

Secondly, the conference was what it was because of hard and honest study that had gone into it. The idea that by some magic of “discussion method” a group that had done no real preparatory work could get wisdom by pooling their surface impressions had no place here. For nearly two years solid preparation had been made by a group of commissions, the results of whose study were available in printed form before the delegates left their homes.

Thirdly, the conference disclosed a growing synthesis between evangelism and social service. That a positive evangelistic note was central was indicated in the very name, “A Conference on the Significance of Jesus Christ for the Modern World.” It was no less evident in the fact that the one subject which commanded major interest was the Christian conception of God. But neither faith in God nor allegiance to Christ was ever thought of as in any way separate from our responsibilities for economic justice, world peace or brotherly relations between the races. The evangelism with which this conference was concerned was an evangelism that has a clear social content and is consciously directed to producing personalities with a Christ-like concern for social welfare. It was an evangelism which recognized the call to “get right with God” but had learned that, if the New Testament is right in saying that “God is love,” getting right with Him is inseparable from getting right with one’s neighbors.

Is Conscience to Debar from Citizenship?

THE DECISION of the Supreme Court in the case of Professor Douglas Clyde Macintosh, eminent theological scholar at Yale, and Miss Marie Bland, heroic nurse in the World War, now makes it the law of the land that no one can be admitted to American citizenship who has the slightest scruple about supporting any and all wars in which the country may engage.

The grave issue thus presented to the Churches it is impossible to ignore. It is not merely a matter affecting two individuals. Its effect is not even limited to Quakers and Mennonites, none of whom, so long as the present ruling stands, can ever be naturalized unless they forsake their religious convictions. It is an issue that vitally affects every Christian citizen, for it requires him to accept the view that an act of Congress in declaring war is either identical with the will of God or else superior to it. Is conscience to be subordinate to Congress? That is the real issue.

Surely we do well to remind ourselves that any legislative body is ordinarily an expression of only the average morality of a community, not an embodiment of the full mind of Christ which the Christian is obligated to seek. If the average morality is to become the norm to which the most sensitive consciences must be reduced, what hope have we of raising the standard to anything like a truly Christian level? Approaching the matter from the standpoint of the State itself, we may well ask whether a willingness to fight at its behest is of more importance than an alert conscience and complete integrity of character.

The case is not yet settled, for an appeal has been made to the Court for a rehearing. If it is not granted, there is still the possi-

bility of changing the naturalization law so that the promise to "defend the Constitution" may be interpreted as not necessarily involving the obligation of military service.

Signs are not lacking that this issue is one on which the Churches will take a courageous and unequivocal stand.

The General Assembly of the Presbyterian Church in the U. S. A., at its recent meeting, recalling that its doctrinal standards declare that "God alone is Lord of the conscience," set forth "its belief that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or to take part as a combatant of war."

The General Council of the Congregational and Christian Churches voted "that we respectfully plead with the Supreme Court to grant this petition for a rehearing of this case."

The Northern Baptist Convention, though taking no action this year, in June, 1930, declared that, "at this time when the United States and fifty-seven other nations have renounced war and have pledged themselves to use only the methods of peace in the settlement of their controversies, it is quite unsuitable that our courts and our laws should require applicants for citizenship to make pledges that conflict with the spirit and intent of the Peace Pact." A similar declaration was made at the International Convention of the Disciples of Christ in 1930.

Here is a question on which there can be no doubt that the Federal Council is clearly in line with the views of the denominations when it declares that "if the present naturalization law does, under fair interpretation, require the exclusion from citizenship of applicants who put allegiance to God above every other consideration, we believe that the law should be amended."

Jesus and the Unemployed

*Reflections on Matthew 20: 1-16**

By RICHARD ROBERTS

Minister of Sherbourne United Church, Toronto

IT IS SOMETIMES URGED that the teaching of Jesus has grown out of date, and is in any case inapplicable to the circumstances of this age. Jesus lived in a simple rural civilization, and if there was a social problem at all, it was all confined within the bounds of the town or village: and if the problem could not be altogether solved, what was left over was taken care of by the mutual helpfulness of the neighbors. But today our social problems are national problems: some of them are already world problems. The simple handwork of long ago has been superseded by machine industry and mass-production. And there are other things. None the less it is true that there is no difference of kind in the problems of modern society from those of the Galilean society with which Jesus was familiar. There is only a difference of scale. Our problems are larger but they are the same old problems. From "the parable of the unemployed" (Matt. 20: 1-16) it is quite evident in that simple society they were familiar with the problem of unemployment.

Now Jesus did not speak this parable as in any way suggesting how unemployment should be dealt with. He was really thinking of something else: and He uses the fact of unemployment in order to illustrate another and more far-reaching point. This is a parable of the justice of God: and it is no doubt intended to suggest the kind of justice that men should practice toward one another. But Jesus does show incidentally what He *felt* about unemployment. It is clear that Jesus did not regard it primarily as an economic problem, but as a human problem. With us it is regarded primarily as an economic problem: and our plan is to solve the human end of the problem by charity. But that was not Jesus' way. He puts the human end first; and the economics of the matter has to adjust itself to the human necessities of the case. He didn't think that economic laws and processes had their roots in the nature of things and were therefore incapable of change. The view of Jesus if He were here today would be that it is not the man who must adapt himself to an economic system but the economic system that must adapt itself to the man.

So unemployment would naturally be to Jesus first of all a human problem. And anyone who has contemplated unemployment at close quarters can hold no other view. During the unemployment crisis of

1907-1908 in England it fell to me to see the actual human consequences at close range. I lived day by day in the presence of the tragedy of human deterioration—seeing decent men sink into despair as one after another of their household goods made their way to the pawnshop; seeing unemployed men gradually becoming unemployable, seeing their hearts gnawed and torn by the hunger of their wives and children and an immense anger arising in their souls against a social system that permitted such things to be. I did not hear of it, but saw it all with my own eyes: and being very close to it for many months I confess it looked sometimes as though I lived in an insane world. For, after all, the wealth of a nation is its people, its men, its women, its children; and a system that permits this periodic wastage of its human wealth is in sad need of overhauling and reconstruction.

I am not an economist: I do not know whether it is inevitable that there should be these recurring cycles of prosperity and depression. In my heart I do not believe these things are inevitable: but it is a region in which I am not competent to speak. It should not be beyond the wit of man to exercise that social foresight which should at least mitigate the stringency of these reactions. But of this I am sure, that it is our business to see to it beforehand that there is a wise provision for these contingencies in some form or other of unemployment insurance. The maintenance of the human wealth of a nation should not be left to the caprices of private or semi-private charity: nor should men who are out of work through no fault of their own be subjected to the humiliation of anything of the nature of private or public doles.

Now, in this parable, Jesus implies—even if He does not statedly lay down—the principle. Why stand ye here all the day idle, says the owner of the vineyard to the men in the market place. Because, they answered, no man hath hired us. They had been ready to work all day, if they had had work to do. At the end of the day, each man, the man who had worked a full day and the man who had worked only an hour, received the same pay—from which it is evident that Jesus regards it as proper that the men who went into the vineyard at the eleventh hour should be paid for the work they would have done if they had had a chance to do it. Jesus, as I said, is here expounding the justice of God, which should be the justice of man, but isn't. In our world, we go on a principle of equivalence. We pay for what we get—goods or

* Made available through the courtesy of "The New Outlook," journal of the United Church of Canada.

services rendered—we get what we pay for. We work by the hour or the day or the year; and so we are paid. But there is a deeper principle in the divine justice: which, looking first not at the work but the worker, decrees that the willing worker shall not go wanting his daily bread.

It is a commonplace among us that it is a man's duty to work; and we rightly despise the idler and the slacker. For myself, I would subscribe to St. Paul's principle: If a man work not, neither let him eat. And apart from genuine evidence that a man is by his record proved willing to work, I would, for my part, compel a man to perform a labor task before letting him eat; and I believe that there are in every community men who should be sent to special institutions where they may be disciplined back into habits of work. No society can afford to maintain able-bodied parasites. But what about the willing worker! If it is, as we say, a man's duty to work, it would appear to follow that it is a man's right to have work to do. For rights and duties imply each other. But supposing there is no work for him to do? I do not know whether human society can be so organized that there will always be a full-time job for every man. It seems to me that not the most acute social planning can quite provide for accidents of nature, vagaries of weather and climate; and that, at the best, there is likely to be periodic unemployment. Well, then, since, because it is his duty to work, it is a man's right to have work to do, and there is no work to do—it seems to be the logical conclusion that some provision should be made beforehand to enable him to tide over the period of idleness. In the parable, the fine justice of the owner of the vineyard makes the provision; and there ought to be the same fine justice in human society to see to it that the honest worker is not in his time of idleness exposed to the humiliation of seeking and receiving charity or to that deterioration of his human quality to which unemployment always does expose a man.

It is not for me to say how this should be done. As I said, I am no economist. All that I can see is that, to any provision that is made, there are necessarily three parties. The first is the worker himself. It will belong to his personal dignity and self-respect that he contribute his share to the provision. The second is industry; it will be foresight and wisdom on the part of the industry in which a man is engaged to share in the provision that when the bad time is over he returns to his job in good heart, unembittered and undemoralized. The third party is the rest of us—the consuming public, who should have the fine justice to care for the unemployed worker, the wise prevision to avert the deterioration of the human quality of the nation and to secure the well-being of the whole social organism. This triple alliance of the worker, the in-

dustrial system and the nation as a whole is the groundwork of a scheme of unemployment insurance that would save us in the future from the recurrence of the shame and the tragedy which this last winter has laid or should have laid so heavily on our consciences and on our hearts.

It would be a substantial and noble application of the principle of divine justice (which Jesus is expounding in this parable) to our own social conditions. And I pray you, for Christ's sake, to lend the weight of your advocacy and support to the project now afoot of unemployment insurance. It will take us some time to achieve a just and workable system, and it ought not to be done in a hurry. But done it should be, as the first installment of that Christian justice which is the only alternative today to the materialistic and terrorist communism that is bidding so vehemently for the franchise of the world.

Study Course on the Liquor Problem

A discussion outline for adult Bible classes, young people's groups or other organizations desiring to make a thorough study of the liquor problem, has been completed by Dr. Benjamin S. Winchester, Educational Secretary of the Federal Council of Churches, and published by the Congregational Education Society, 14 Beacon Street, Boston, Mass.

The course is the result of extensive study given to the question not only by Dr. Winchester, but also by a Committee on Religious Education of Adults appointed by the International Council of Religious Education.

The study is organized entirely on a discussion basis. It is made up chiefly of a carefully prepared series of questions designed to stimulate thinking and reading. The major headings are as follows: I. Law and Freedom; II. Is Prohibition Solving the Liquor Problem? III. Other Methods for Solving the Liquor Problem; IV. What Are the Factors in the Solution of the Liquor Problem? V. What Are the Next Steps? VI. What Should the Church Do? Under each of these headings the critical issues are outlined in question form and the most valuable source material for information is listed. The outline is designed to be used in connection with such important literature as Irving Fisher's "The Noble Experiment," and Professor Feldman's "Prohibition in Its Economic and Industrial Aspects."

An introduction discusses methods both of enlisting interest and of leading the discussions of the group.

The present limited edition is issued for experimental uses with the expectation that later it may be issued in revised form. Copies can be had at \$.20 each from the Federal Council, 105 East 22d Street, New York, N. Y.

Federations Face Forward

By ROSS W. SANDERSON

Institute of Social and Religious Research

AS HAS BEEN repeatedly indicated in the BULLETIN, the publication of "Protestant Cooperation in American Cities" late in 1930 served to bring the church federation movement in the United States up with a start. Other studies of the urban church made under the auspices of the Institute of Social and Religious Research had been influential but they were so largely concerned with parish problems and programs that they chiefly influenced individual churches on the one hand and denominational leadership on the other. The special significance of Dr. Douglass's study of the church federations of a score of cities was that it brought interdenominational leadership face to face with the problems inherent in cooperation, and defined the limitations under which federative Protestantism works in America.

It is no part of the purpose of this article to discuss further the volume referred to. The intention is rather to report the temper of its leaders as for the first time they have faced adequate sociological analysis of their labors. This can best be done by telling something of the mood and spirit of the church federation executives (state and local) as they assembled in Chicago at the close of June for their annual conference.

Sympathetic observers went up to this meeting with sincere curiosity. What would they find? Would there be adequate leadership, or would the personnel seem apathetic and incompetent? Would there be high courage and penetrating thought, or would there be merely superficial and traditional reactions? Would there be an atmosphere of bafflement, discouragement and perplexity? Might it be that there would be evidences of a strategic retreat, with federation playing an interim role behind the front line trenches, while still farther back fighting Protestantism reorganized its forces for some new advance?

It was a gratifying surprise to find that all such questionings were uncalled for, all such fears unnecessary, in fact quite unwarranted. Not since the great conference in Cleveland in 1920 had any such group assembled to hear so solid a program. From the outset there was sounded a new note of confidence and conviction, and if at the close of the third day there was fatigue, it was the honest weariness of those who



ROSS W. SANDERSON

had thought hard together and had utterly refused to fool themselves with soft words.

A generation ago there was a swift passion for the organization of church federations. Without counting the cost local "branches" were set up, most of them to live only long enough to leave a memory of failure as a chief stumbling block in the way of more enduring progress in the future. Then came a period of "digging in," when most of the present federations (several score of them) were patiently organized under the leadership of Fred B. Smith and Roy B. Guild. Most of the more significant cities had church federations at the end of this period. Then came a lull. The organizing effort seemed to have spent itself; there was everywhere such heavy responsibility locally that the federation executives found themselves unable to evolve a strong and continuous national program; the toll of loss by death or transfer to some other type of service was heavy. Few new organizations sprang up; many of the older ones faced difficult days. Eventually Dr. Guild was recalled with a mandate to work specifically on the organization of the states. This mandate was not without its special difficulties in view of the problem of relationships, especially in the field of religious education. And finally, just when Dr. Douglass had raised the question as to whether this movement was the promised deliverer from the ecclesiastical competition so generally lamented, or merely a forerunner likely to make way for some sturdier type of program, which would more courageously face the issues of faith and order—just at this moment of disturbing challenge, the whole problem was further complicated by the world-wide economic depression. If ever it seemed unlikely that a thin line of pioneers would be able to keep their morale, this was such a time.

Fortunately a new factor had entered the situation—the unrealized maturity of the leadership. The secretaries themselves had a mind to think and to face real issues. They were less and less interested in learning the tricks of a trade, and more and more interested in discovering the underlying principles of what gave increasing evidence of being a new profession.

To start the program, a professor of church history, Dr. John T. McNeill, author of a determinative vol-

ume on "Unitive Protestantism," linked the fellowship of this "conciliar" movement with the beginnings of Protestantism four centuries ago. Gradually it became evident that 20th century cooperative Protestantism is simply the spirit of the Reformation seeking new expression in a time when social values have emerged as of greater contemporary significance than the merely negative aspects of religious freedom.

Various centers of activity came up for critical review. Evangelism was subjected to most penetrating analysis, and a superb report remanded to the committee which had submitted it, in order that it might still more adequately represent the thinking of the group. There came from Dr. Tippy of the Federal Council a moving appeal to wed evangelism and social service once for all, so that their unnatural estrangement should forever cease. And when the social service committee gave its interpretation of the meaning of that part of the program the spiritual significance of such labors as it reported was so clear that it was more than the impulse of a wag which suggested that this report should be referred to the committee on evangelism!

Likewise the field of religious education was discovered to be more than a sector of federation activity. It was held to be a method and an attitude which should pervade the entire program.

Comparatively little was said about the problems of organized goodwill: internationalism, inter-racial relations, industry and labor, or even comity. Always it was in the background of everybody's thinking, however, that we live in a world of strife, and that the price of strife is vast human suffering. Slowly there came over the group the recognition of the fact that they were, by the very nature of their vocation, at the real heart of the problem of modern civilization. Granted that the task of integrating American Protestantism is almost heart-breakingly difficult—can business be any more easily reconstructed, can the relation of nations be made friendly with less effort? And have the economic and political orders made more significant progress in America than has the divided church?

Slowly it came over the group that the mechanisms of peace are a major concern of modern society, and that the church ought to be the first to perfect these mechanisms. Can a competitive church criticize an unfriendly family of nations? Can a non-cooperative Protestantism summon the capitalistic economic order to better things? Evidently the biggest thing the church can do in a competitive world is to weld its own forces together for friendly advance. If the great watchword of the past was freedom, the great need of today is fellowship. If the church fails to achieve fellowship within itself it will be quite powerless to lead a civilization away from the brink of that chaos

which awaits nations and races and classes that cannot fellowship together in peace.

As the meeting drew to a close it became evident that all this was not only being intellectually realized but was being personally actualized. There had been insistent demand that national Protestant cooperation be built not merely on denominational units but also on territorial representation. Always this demand had been weakened by the fact that the secretarial group itself gave no evidence of a common mind. This year the Association of Executive Secretaries seemed finally to grow up. It had an unmistakable mind of its own; and what's more it had achieved a genuine fellowship.

When you think of it, it may be that we have greatly overemphasized the "lag" shown by the church. The church is a conserving institution, properly conservative. One would not expect it, as an institution, to run on ahead. But the calendar of actual events may have been overlooked. Protestant cooperation in America, in its present form, was well begun by 1908. It was about that same time that the cooperative idealism of the nation expressed itself in the organization of civic clubs and councils of social agencies, and in chambers of commerce of a more vigorous type. The movement begun then antedated the post-war developments of an international nature, and all the "planned economies" of today. It survived the unwisdom of the Interchurch World Movement, and holds now the chief opportunity for Protestant progress in America.

At its best the church federation movement is genuinely democratic, scientific in its techniques, and Christian in its spirit of cooperation. That combination is well-nigh unbeatable. The movement is convinced that it need not be nervous about specific issues, however important in themselves, if it can build and maintain a genuine fellowship. Common thought with an ultimate measure of agreement on issues courageously faced in friendship is better than the promulgation of the correct opinions of the few. Right methods permanently utilized are of more significance than correct conclusions foisted on constituents by propaganda, however sincere and benevolent. Comradeship is worth more than agreement. All this begins slowly to dawn on the leaders of cooperative Protestantism in America.

Said Dr. Douglass, in effect, "If you would carry this task through to success, you leaders of cooperative Protestantism in America must show high courage, and you must do penetrative thinking." Say the leaders of cooperative Protestantism in America, in effect, "You are right. With full knowledge of how difficult it is to meet your challenge, we accept it wholeheartedly. This movement is to stand or fall according to the measure of high courage and penetrative thought which we can ourselves muster and which we can commandeer in our communities."

All the evidence goes to show that they mean it.

Observations of the Present European Scene

(An informal report of a personal visit made in the spring and early summer, by Dr. Macfarland, for rest, meeting friends, attending conferences and giving lectures.)

I WAS AT GENEVA on the occasion of M. Briand's return after his defeat for the presidency of France and heard the discussions in the League Council on the Austro-German Customs Union and the proposal for a European Union. In these and in personal conferences with members of the League Council and Secretariat, it was evident that there was much disquietude. At the same time one felt the spirit of courage and faith which pervades the Council as a whole.

The increasing activities of the League and the International Labor Office are encouraging. The feeling induced is that the League is the only force that can resolve the tremendous problems at issue. It must be admitted, however, that one found reflected at Geneva the feeling that the European situation is just now far more difficult and regarded with less optimism than on my last visit in 1928.

Hopes of the coming disarmament conference were cautiously expressed and it was intimated that we must not expect too much.

GERMANY

While in Berlin I felt the portent of the crisis which later became public. There was everywhere noted a sense of fear and apprehension rather than complaint.

At the university I was advised to revise my message and omit all references to international affairs and political matters. Among the students there were ardent bodies of both Hitlerite nationalists and communist internationalists and feeling ran strong.

Suggestions of the coming situation appeared in conversations at the various receptions tendered me, including one with a former president of Germany, Justice Walter Simons. Later on it was all confirmed by Dr. Steinweg at the meeting of the Central Bureau in Paris, who intimated the possibility that the two radical parties in Germany, although opposed to each other in principle, might unite through mutual discontent and incite a revolution to overthrow the existing government and social order. He also earnestly described the danger from resulting anti-religious movements.

All this fitted in with and prepared one for the present proposals of President Hoover. Indeed it was often observed that only the United States could save a European and world calamity.

One could witness evident signs of financial instability in Germany and, above all, the sense of fear of coming disaster. I left Berlin deeply disturbed and I wonder if it is now seen that debts and reparations cannot be considered independently of each other.

Later on, the utterance of the chairman of the Federal Council's Commission on International Justice and Goodwill, Hon. Alanson B. Houghton, was hailed with warm appreciation by all thoughtful people.

After a visit to lecture at the University of Prague and a brief stay in Vienna, I went to Budapest as chairman of the American delegation to the Congress of the Federation of League of Nations Societies.

FEDERATION OF LEAGUE OF NATIONS SOCIETIES

I have sent a full report of this meeting to the League of Nations Association. It was a body of remarkably representative, earnest and in many cases influential men and women, in some cases including men who occupy or have occupied governmental positions.

The subjects discussed were those which are before the League of Nations itself. The American and British delegates (the latter including Lady Gladstone and Lord Dickinson) came to a compromise agreement on the opium question. The Committee on Disarmament had as chairman an officer of the Swiss army, Colonel Dolphus, and as a leading member Admiral Drury-Lowe of England. The proposal of the American delegation was pretty radical, but was outdistanced by that of the committee which, of course, we gladly accepted.

In the discussion of the same questions as are at the fore in the League itself one got a sense of the general situation. One German delegate outlined the question of debts and reparations and put the responsibility on the United States. At the same time hearty recognition was accorded our part in the Treaty of Paris renouncing war.

FRANCE

While in Paris I had several conversations with friends in political life, including one with a former Premier and now a Cabinet member, and another with a member of the Council of State. I was also a member of a small group which met the new President,

Paul Doumer. These conversations were of course privileged and are not reflected in my following observations.

Nearly all others with whom I talked expressed distrust of Germany's politics, disbelief in her reported financial situation, emphasis on her alleged military demonstrations, criticism of her expensive new war vessel and minimizing of her reported danger of revolution.

M. Briand is less secure as Foreign Minister, the

belief being among many that his peace measures have failed.

President Hoover's proposal was met by an almost entirely critical French press, in some cases with bitter irony. We were charged with asking France to pay Germany's bills. Comparisons were made of what the proposal would relatively cost the United States and France, showing France's relative disadvantage. All this was modified and softened later,

(Continued on page 27)

Church Conference of Social Work Marks New Era

A GENERATION AGO there was too little sympathy between the church and the profession of social work. Even today in some quarters there are misunderstanding and lack of cooperation. But the point of view of the church on making religion concrete in human service and the point of view of the social workers, who through experience have come to the position that persons must be adjusted to life as well as fed, clothed and sheltered, have been moving toward mutual understanding and cooperation.

The time was ripe, therefore, for such a move as the organization of the Church Conference of Social Work, with Dr. Worth M. Tippy, of the Federal Council's Commission on the Church and Social Service, as the chief organizing spirit. The various denominations had their departments of social service, and the Episcopal Church had done significant pioneering work in the field of relating its clergy to social work. The Lutherans also had been active in this area. Some simple organization, however, was needed to bring the various separated groups of Christians together to discuss their common interests, to face together the social mission of Christianity, and to make common impact on American religious thought.

The meeting in Minneapolis last June was held in conjunction with the other meetings of the National Conference of Social Work, of which the Church Conference is an associate group. There is great value in getting church social workers into contact with the National Conference, for it keeps them close to the best professional procedure and achievement. It is hoped, too, that the influence of the Church Conference on the National Conference may lead to a greater emphasis on the spiritual aspect of human service and human personality. Something of the sort was accomplished at Minneapolis in the series of beautiful vesper services in which speakers, chosen for their combination of significant achievements in social work, with spiritual tone and insight brought a series of messages on the Spiritual Resources of the Social

Worker. The first speaker, Prof. Richard C. Cabot, President of the National Conference last year, gave a message of unusual spiritual value and his pervasive influence throughout the Conference raised the religious tone high. That the high quality was preserved by the following vesper speakers will be sufficiently evident in the mere mention of their names: J. Prentis Murphy, Dr. Worth M. Tippy, Dr. Graham Taylor and Prof. Gertrude Vaille.

One outstanding impression that comes from such contacts is that social workers are thinking not merely in terms of relief, or of palliatives, but of welfare problems in their fundamental issues. And wherever man is deeply concerned about his brother, there God is, and there is religion.

Central in the outline of the Church Conference was the period from one to five-fifteen, with the luncheon conferences, a series of them lasting throughout the week, the afternoon meetings from three to four-thirty in the Westminster Church, and the vesper services from four-thirty to five or later. The meetings were supported in a way that was gratifying and which exceeded the expectation of the chairman. The representation was excellent in the spread over denominational and geographical areas, with most of the leading bodies of the United States well represented, and also the United Church of Canada. Quite as noteworthy was the spread of interests and types of service represented—pastors and parish workers, child-caring workers, representatives of hospitals and of homes for the aged, workers with delinquents, representatives of theological schools, church federation executives, and leaders in councils of church women. Even more gratifying than the spread of numbers and interests was the quality of fellowship together.

The Church Conference movement is young but growing. The conference here reported was only the second, the first having been held in Boston a year previously, but it represents a real need, it aims to

express the very heart of Christianity in Christ-like service, it brings together representatives of our divided Christianity on an ideal basis, namely that of common love and solicitude for God's human children. Under the leadership of Bishop Charles K. Gilbert, the new chairman, careful planning will be made for

the Conference in Philadelphia next year, which ought to mark a new long step in progress of effective social Christianity in America.

L. FOSTER WOOD.

Colgate Rochester
Theological Seminary.

Summer Radio Program Till October 11

THE SUMMER SERIES of religious services sponsored by the Federal Council of the Churches of Christ in America over the networks of the National Broadcasting Company continues to October 11, after which the fall and winter program will be inaugurated.

The present schedule is as follows:

From 3 p.m. to 4 p.m. (Eastern Daylight Time) over WJZ and 36 associated stations from coast to coast, Rev. Frederick K. Stamm, Minister of the Clinton Avenue Congregational Church, Brooklyn, N. Y., in "The Friendly Hour."

From 4 p.m. to 5 p.m. (Eastern Daylight Time) over WEAJ and 42 associated stations from coast to coast, Rev. F. H. Knubel, President of the United Lutheran Church, in "The National Sunday Forum."

From 5 p.m. to 6 p.m. (Eastern Daylight Time) over WJZ and 34 associated stations from coast to coast, Rev. Charles L. Goodell, Executive Secretary of the Federal Council's Commission on Evangelism, in "Sabbath Reveries."

A distinguished program of music accompanies each of the three hours.

The Mid-Week Hymn-Sing, formerly presented on Thursday evening from 7 p.m. to 7:30 p.m., has been transferred to Tuesday evening at the same hour and over the same station, WEAJ, but with an increased network of 21 associated stations from coast to coast.

The Daily Morning Devotional Service over WEAJ and 26 associated stations continues to be presented from 8:15 a.m. to 8:30 a.m.

COLUMBIA CHANGES POLICY

The Columbia Broadcasting System, the other agency providing a country-wide network of stations, on August 9 announced that it would no longer make a charge to religious agencies for its service but would donate its facilities for such religious programs as go out over its system. The officers of the Federal Council of Churches are pleased to note that the Columbia System has thus adopted the same policy

and principles which the National Broadcasting Company has generously followed for several years.

The Columbia System in its new program will recognize three major periods: Protestant, Catholic and Jewish. The Protestant broadcasts will be sent out on Sunday morning at 10 o'clock, Eastern Standard Time. The Catholic and the Jewish periods will be on Sunday at 2:30 p.m., Eastern Standard Time.

The new program of the Columbia System will be inaugurated on Sunday, September 13, at which time three prominent church leaders will be heard. Right Reverend Irving Peake Johnson, Bishop of Colorado, will speak at the Protestant Hour, Cardinal O'Connell, Archbishop of Boston, at the Catholic Hour, and Rabbi Jonah B. Wise of New York, at the Jewish Hour.

The announcement of the change in policy of the Columbia System said:

"In adopting the new plan of religious broadcasting, we have uppermost in mind freeing ourselves from the responsibility which we are not qualified to assume of allotting time on a commercial basis to different religions and different preachers. So long as we view this question solely in the light of business practice, we are likely to fail to give to the radio audience the balanced religious broadcasting it is entitled to. We feel that religious broadcasting is a public service which should be administered as far as possible under the guidance of persons closely associated with religious endeavor and definitely capable of handling such broadcasting in the public interest."

Among the Protestants who have advised with the Columbia System in preparing this schedule of speakers are Bishop Francis J. McConnell (Methodist Episcopal), Dr. Charles E. Burton (Congregational), Rev. Theodore F. Savage (Presbyterian), Dr. Samuel Trexler (United Lutheran), Rev. Stanley B. Hazzard (Baptist) and Rev. G. Warfield Hobbs (Protestant Episcopal). Most of the Protestant advisers are related in various ways to the Federal Council of Churches, and since its Radio Department is vitally interested in all broadcasting under Protestant auspices it hopes for the largest possible success of the new undertaking.

WORLD STEWARDSHIP UNION CREATED

FROM THE TIME the opening service of the World Stewardship Conference was held in St. Giles Cathedral, Edinburgh, in June, until the closing address, there was a growing feeling of the breadth and depth of stewardship in its application to life, in the necessity for Christian stewardship in material things in order that society may escape the materialistic evils that threaten the world.

The Conference was attended by about 300 delegates. Scotland had the largest delegation, headed by the Moderator of the Church of Scotland. England's denominations were represented. Other countries in Europe, Asia, Africa, Australia, New Zealand, also had delegates. The largest delegation outside of Great Britain came from the United States, eight communions being represented by over fifty delegates.

The message of the Conference will be printed in a book of about 100 pages, selling at about eighty cents, which can be ordered from denominational offices.

Beginning at noon on the second day delegates were asking how to perpetuate this good work. Dr. David McConaughy had been in Great Britain for three months conferring with church leaders and found a ready hearing.

Readers of the BULLETIN are used to thinking in world terms, and therefore, announcement that a world stewardship union was launched will not be surprising.

As a result of the closing resolutions an interim committee was appointed. Rev. W. J. Smith of Scotland is chairman, T. Collet of Edinburgh and Dr. Harry S. Myers of New York are the Honorary Secretaries. This committee was instructed to prepare a constitution for a World Stewardship Union and to arrange another Stewardship Conference to be held in America in 1934. The committee is divided into Eastern and Western sections. Each section will elect its own chairman.

The program was world-wide in its personnel and covered the subjects of stewardship and church finance very thoroughly. An exhibit of American stewardship material prepared by Dr. W. E. Lampe and Rev. E. H. Houser attracted much attention.

The Church of Scotland, at the General Assembly held a few weeks before the conference, voted that all ministers should be asked to preach on stewardship on the Sunday before the conference opened.

HARRY S. MYERS.

Plans for Evangelism Made at Northfield

EAST NORTHFIELD, MASS., hallowed by memories of Dwight L. Moody, was the scene, from June 24 to 26, of the kind of gathering for which Mr. Moody would have had the highest enthusiasm. Those who are responsible for leadership in evangelism in the various denominations came together at that time for a retreat under the auspices of the Commission on Evangelism of the Federal Council of Churches. Bishop A. R. Clippinger, of the Church of the United Brethren in Christ, who is the Chairman of the Federal Council's Commission, was the presiding officer.

The primary purpose of the retreat was the deepening of the spiritual life and personal preparation for Christian work. Practical interests, however, were combined with the devotional and attention given to the strengthening of the evangelistic spirit throughout the churches.

A ringing message on the primacy of evangelism in all religious work was sent out to the churches.

A suggested evangelistic program for the church year, beginning September 1, was agreed upon, the essential points of which were as follows:

1. The Deepening of the Spiritual Life.
 - a. By enrichment of public worship.
 - b. By more loyal church attendance.
 - c. By daily devotions.

The Commission on Evangelism is making available to the churches a series of daily devotions from January first to Pentecost, May 15.
 - d. By placing religious magazines and other Christian literature in the homes.
2. The Winning of Others to Christ.
 - a. By pastors' instruction classes.
 - b. By holding decision or confession days in the Sunday school.
 - c. By observing the "Home Visitation Evangelism" plan.
 - d. By holding special evangelistic meetings or preaching missions.
3. Conserving Evangelistic Results.
 - a. By organizing and conducting a class, one night each week for a period of six weeks, composed of new members.
 - b. By following the members who move.
 - c. By integrating the new members into the active life of the church.
 - d. By participation in weekly giving.
4. Helping the Pastor.
 - a. In his evangelistic reading.
 - b. In his evangelistic preaching.
 - c. In his pastoral work—shepherding.

Among the special recommendations adopted were the following:

"That special effort be made to encourage and enlist as far as possible our pastors and laymen in the work of home visitation evangelism with a view to reaching not only individuals but whole families for Christ and church membership; that we also encourage the use of all other methods of evangelism that will adapt themselves to local conditions.

"That the Secretaries of the various communions

in conference with the Executive Secretary of our Commission on Evangelism, arrange for an evangelistic visit to a number of pivotal centers in the Southland, January 17-29, 1932, similar to the visit on the Pacific Coast last January.

"That special effort be made by the secretaries of the various communions by their assistance and encouragement to reduce to a minimum the number of organized local churches which report no conversions and no accessions on confession of faith."

The Growing Peace Program of the Churches

MANY MEETINGS on the problems of war, peace and disarmament are scheduled for the coming months, notable among which will be the annual meeting of the World Alliance for International Friendship through the Churches, in Chicago; the Pennsylvania Pastors State Convention on International Relations, in Harrisburg; the annual meeting of the National Council for Prevention of War, in Washington, the annual meeting of the Federal Council's Commission on International Justice and Goodwill, in New York, and the annual meeting of the Federal Council's Executive Committee, in Philadelphia, December 2-4. In all of these gatherings the duty and the opportunity of American citizens in connection with the World Disarmament Conference will be given trenchant treatment.

In preparation for the fall and winter programs of the churches, the Federal Council's Commission on International Justice and Goodwill has prepared three new documents.

Disarmament and World Peace: The Opportunity of the Churches is a four-page folder designed especially for pastors and church leaders in the local community in preparing for Armistice Week. Various sections discuss "Why the Churches Insist Upon Reduction of Armaments," "Steps in the Movement for Reduction of Armaments," "Constructive Policies," and suggestions for Sunday and weekday services in Armistice Week. Single copies free.

The Churches and the World Disarmament Conference is a booklet of sixty pages, providing factual material for those who wish to study the actual world situation as the Disarmament Conference meets at Geneva to plan for reduction of armaments. The booklet opens with a study of the bearing of the teachings of Jesus on the problem of war and peace, followed by a collection of the more important resolutions adopted by various communions in recent years. Then come sections on the Disarmament Obligations of the Nations, the Problem of National Security, the

Human Costs of the World War, the Colossal Costs of Armaments and War and the World's Military Establishments. A fairly full section presents the disarmament movement, which is followed by an analysis of the six parts of the Disarmament Draft Convention. Then follow sections on the Limitation of Naval Armaments, the Limitation of Air Armaments, War Debts, Reparations and Disarmament, and President Hoover's Moratorium. The sections end with thought-provoking questions, designed to aid study and discussion groups and forums. Suggestions for further reading enable enterprising students to search for additional information on the various topics considered.

The pamphlet sells for 25 cents; for ten or more in a single order, 15 cents each.

Coming to Grips with the War System is a folder, No. X of the Brief Summaries for Busy Men and Women. This series is designed for those who have little time for study but who desire to get the facts in briefest possible compass. It is thought that this series might be distributed through the church pews once a month. The cost is \$1.50 per hundred. Single copies free.

Many churches will become increasingly aware of the problem created by the World Peace Pact, renouncing war as an instrument of national policy and pledging the governments to use only the methods of peace in seeking solutions for their controversies. The meeting of the World Alliance for International Friendship through the Churches, at Avignon, in 1929, adopted the following resolutions:

"We earnestly appeal to the respective authorities of all Christian communions to declare in unmistakable terms that they will not countenance nor assist in any way in any war with regard to which the government of their country has refused a *bona-fide* offer to submit the dispute to arbitration."

A year later, 308 Bishops of the Anglican Church,

gathered at the Lambeth Conference in London, declared:

"When nations have solemnly bound themselves by Treaty, Covenant or Pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation."

It will be interesting to note how soon communions in the United States will follow these distinguished examples in taking similar action.

VISIT FROM BRAZILIAN LEADER

Rev. Erasmo Braga, the distinguished Protestant leader of Brazil, especially known for his work in connection with the Committee on Cooperation in Brazil, spent some weeks in this country during the summer. On July 9 he was a visitor at the offices of the Federal Council of the Churches of Christ in America, calling especially to establish the closest possible contacts with the Federal Council in behalf of the new Federation of Churches of Brazil, the organization of which was described in a recent issue of the BULLETIN. Dr. Braga is Secretary of the federation.

The holding of the Convention of the World's Sunday School Association in Brazil in the summer of 1932 promises to be an epoch-making event in the religious life of that country, according to Dr. Braga, since this is the first time when a world gathering of Protestantism has been held in Brazil. He is eager to have a large representation of American churches at that conference.

Roosevelt Praises Porto Rico Friendship Project

During his recent visit to the United States, Colonel Theodore Roosevelt, Governor of Porto Rico, expressed to Dr. Sidney L. Gulick, of the Federal Council staff, his deep appreciation of the cooperation of the Committee on World Friendship Among Children with the Porto Rico Child Feeding Committee. When he saw one of the Friendship Treasure Chests filled with gifts his face beamed as he thought of the happiness these chests would give to the Porto Rico children. He asked Dr. Gulick to convey to those who were sending these chests and the accompanying hot lunches his gratitude for their splendid help.

Dr. José Padin, Commissioner of Education for Porto Rico, was in New York for a few days in June, at which time the Committee on World Friendship

Among Children gave a luncheon in his honor. He too, expressed his great satisfaction in this friendship project and was deeply interested in the Treasure Chest method of cultivating goodwill. He said the Department of Education would gladly undertake the distribution of the chests in all the schools. He thought the day best suited for the official reception would be "Discovery Day," November 19. The Department would, however, continue to attend to the distribution as long as the chests might come.

In view of the continuing need of the children of Porto Rico for nourishing food, the Committee on World Friendship Among Children has decided to invite its friends and supporters to carry on their activities through the autumn. Already about five thousand chests have been sent by Sunday schools and young people's groups. Many schools which wished to cooperate but were not able to do so before summer will now have the opportunity.

Personal Religion No. 27

PRAYER

God, though this life is but a wraith,
Although we know not what we use;
Although we grope with little faith,
God, give me the heart to fight—and lose.

Ever insurgent let me be,
Make me more daring than devout;
From sleek contentment keep me free
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit,—
But let me always see the dirt,
And all that spawn and die in it.

Open my ears to music, let
Me thrill with Spring's first flutes and drums
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done,
Keep me, with stern and stubborn pride;
But when at last the fight is won,
God, keep me still unsatisfied.

LOUIS UNTERMEYER.

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz.; 75 cents per C., \$7.00 per M.

News of the Churches of Other Lands

GERMANY APPRECIATES FEDERAL COUNCIL MESSAGE

THE MESSAGE adopted by the Executive Committee of the Federal Council of the Churches of Christ in America at its annual meeting last December, assuring "our Christian brethren in Germany that the Federal Council of the Churches of Christ in America does not consent to the theory of Germany's exclusive responsibility for the war," has made a deep impression in Germany, according to an official communication from Dr. D. Kapler, President of the German Evangelical Church Federation. Dr. Kapler's letter also gives a graphic portrayal of the grave economic conditions in Germany today and urges and emphasizes the necessity for a reconsideration of war debts and reparations from the standpoint of justice and brotherliness.

Dr. Kapler's letter, written under date of June 20 in behalf of the Federation that embraces all the German Evangelical national churches, said in part:

"Today is the first opportunity I have had of expressing the warmest thanks of the Church Committee to the Executive Committee of the Federal Council for the brotherly spirit expressed in its Declaration and to you who signed the letter of 27th December, 1930, for your kind words that accompanied it. The representatives of the churches belonging to the German Evangelical Church Federation have heard with gratitude and satisfaction that the Federal Council from whom the German Evangelical Church Federation had already received greetings—the first from any of the churches abroad—on the occasion of its founding in the year 1922, is once again the first ecclesiastical body outside of Germany to raise its voice in the war guilt question, protesting against the unspeakably gross and unbearable injustice that has been inflicted on the German nation thereby.

"The theme of the German war guilt as set forth in the official documents of 1919 has been made use of again and again to silence the conscience of the world and to justify the immeasurable political and economic losses and the enormous financial burdens that have been laid upon the German nation despite all solemn pledges. . . .

"The more certain I am that a speedy settlement of the reparations is a vital question not only in regard to the German nation but to all nations, the more gratefully I welcome the fact that the Federal Council in its message—brought hither in the meantime by Prof. Dr. Keller—entitled 'The Churches and World Peace,' proposes, too, that the question of war debts and reparations should be dealt with in the spirit of Christian brotherliness."

HOLLAND CREATES CHURCH COUNCIL

A Council of Churches in the Netherlands has come into being this year and held its first meeting on May 28 in the Consistory of the Domkerk in Utrecht. This most recent of the developments in church federation on the continent of Europe is a direct outcome of the Universal Christian Conference on Life and Work held in Stockholm in 1925.

The initiative in the organizing of this new center for cooperative work among the churches of Holland was taken by Dr. J. R. Slotemaker de Bruine, former Minister of Education, Arts and Sciences of the Dutch Government. Nine denominations are included in the Council, the Reformed Churches only having thus far refrained from joining.

To Rev. Winfield Burggraaff of Holland, Michigan, writing in the *Christian Intelligencer*, we are indebted for a report of the opening address given by Dr. Slotemaker de Bruine as the Chairman of the new Council, describing its purpose and spirit. He said in part:

"We are not here to prepare for an organic union of two or more churches; this thought lies entirely out of our view. Those who are represented here are absolutely convinced, before God and man, of their right to exist as independent church groups. And their presence here, and their cooperation here, leave that conviction untouched. Further, questions of confession and church-polity—of Faith and Order, to use the modern phrase—do not at all come up for discussion here. No one considers his own Confession or his own Church organization to be disputable in this circle. Each one maintains his rights; each one reserves the possibility of making changes in his own ecclesiastical life without the right to intervene on the part of this council. But we have come together to see what common task there is for the churches in the field of practical Christianity, as expressed in the term: Life and Work."

Prof. Burggraaff explains that the Reformed Church has held aloof because of the feeling that unity in doctrine is a pre-condition of federation.

POLISH PROTESTANTISM GAINS NEW ROOTAGE

Protestantism has awakened to a new life in Poland, according to a letter from Prof. J. Szeruda of Warsaw. In spite of the fact that the six Protestant bodies which have developed in the new state have not been officially acknowledged by the government, they are described as having gained a sound foundation as a result of the constitutional guarantee of equal rights for all churches in Poland. Professor Szeruda writes that one of the most important developments among the Protestant churches has been the creation of the Council of Evangelical Churches of Poland as a center for conference and the cultivation of better understanding. He says:

"These Churches, owing to questions of frontier, language, customs and their own traditions, have been separated until quite recently and, consequently, were more or less strangers to each other. . . . As the general representative body of Protestantism in Poland a Council of the Evangelical Churches of Poland was formed in Vilno, in 1926. Its task consists in uniting the Protestantism of the country, in promoting brotherly unity among the confessors of the Gospel and in defending the rights and interests of the individual churches.

Thanks to the activity of this Council, an approach of the churches to each other has been achieved in many domains, especially in the domain of home missions. In September, 1930, the First General Conference on Home Missions was held in Poznan. A resolution to continue the work commenced by the Conference, especially with regard to the Evangelical Work among the Young and Evangelization was passed by the Polish and German churchmen assembled."

Concerning other religious bodies of Poland, Professor Szeruda writes:

"For some years past an Evangelical Movement of a reformed character, now expanding to other districts has set in among the Ukrainians. This movement as well as the Polish National Catholic Church emanates from American emigrants, and is supported by them. The Polish National Catholic Church was organized in Galicia in pre-war times, and after the war also gained a firm footing in other districts of Poland. It is free from Rome and its construction is democratic, its members belonging mostly to the working class. Lately, a schism has taken place within this church, the consequences of which cannot yet be foreseen. One section of the National Catholic Communities headed by the Warsaw Community is leaning toward Protestantism and has Protestant ministers and deacons, whereas another section is averse to Rome as well as to the Reformed Churches."

"KINGDOM OF GOD MOVEMENT" ADVANCES IN JAPAN

Perhaps the most remarkable evangelistic movement to be found in the world is being carried forward in Japan under the leadership of Dr. Kagawa. "The Kingdom of God Movement," as it is called, is described by Dr. Kagawa himself as having three phases which are successively emphasized in the three years of the campaign: evangelism in 1930, education in 1931 and christianizing economics in 1932. He is careful, however, to avoid creating the impression that the movement is a temporary enterprise. He insists that each of these three features is to go on permanently until specific goals are reached. Evangelism is to continue until a million souls are won to the churches, the purpose being not to magnify the numerical strength of the Church but rather to develop it to the point where it may become a creative force, influencing the ideals and standards of national life. Education is to continue until 5,000 lay preachers have been trained, thus giving to the Church an adequate leadership. As for the program of humanizing and Christianizing the industrial order, the first goal is to win the 1,800 existing churches in Japan to active participation as branches in a nation-wide system of mutual aid societies, providing insurance for the sick and then after effecting this entering wedge, to lead the church members into the whole cooperative system.

Dr. William Axling, one of the leading Baptist missionaries in Japan and a correspondent of the Federal Council, writes that during the first six months of the "Kingdom of God Movement" special evangelistic

meetings were held in one hundred and five communities. *The Kingdom of God Weekly*, started by Dr. Kagawa, has already attained a weekly circulation of 30,000 copies and is proving a great evangelistic force.

One of the most impressive facts about the "Kingdom of God Movement" is the way in which it combines Christian evangelism, Christian education and Christian social service. Dr. Kagawa refuses to think of the three as separate undertakings but regards them as indivisible parts of one enterprise.

DR. CHENG HOPEFUL ABOUT CHRISTIANITY IN CHINA

The Christian movement in China has been passing through a very dark period but, in the judgment of thoughtful leaders in that country, is now coming into a more hopeful day, according to Dr. C. Y. Cheng, the Moderator of the Church of Christ in China, who addressed the Administrative Committee of the Federal Council of the Churches of Christ in America at its June meeting.

The Church of Christ in China, of which Dr. Cheng is the head, is a union of fourteen different denominational groups, representing the fruit of missionary effort. It came into being in October, 1927, and unites in a single body Presbyterians, Congregationalists, Evangelicals, Reformed, United Brethren, the English Baptists and several other groups.

Dr. Cheng's address before the Federal Council's committee was devoted chiefly to a description of what is called the "Five-Year Movement" among the Christian forces of China, which has as its two objectives the deepening of the spiritual life in the churches and the strengthening of their evangelistic out-reach. Among the further practical problems with which the churches are trying to deal in the Five-Year Movement, according to Dr. Cheng's statement, are the overcoming of illiteracy, the raising of the standard of living in rural areas, the strengthening of home life throughout the nation and the development of the Chinese churches to a level of self-support.

The forces opposing Christianity in China, Dr. Cheng said, have never been more bold and challenging, and openly assert that the Christian religion has no future in China. The real issue, however, as Dr. Cheng puts it, lies not in what the anti-Christians say and do but in the measure of courageous thinking and acting and sacrificial living on the part of Christians.

Dr. Luther A. Weigle, Dean of the Yale Divinity School and Chairman of the Federal Council's Administrative Committee, is planning to go to China in 1933 to assist the Chinese churches in their program of religious education, according to an announcement made by Dr. Cheng at the meeting of the Administrative Committee.

The Council and Denominational Assemblies

AT THE denominational assemblies and conventions held during the early summer, the Federal Council of Churches was a major subject of interest and discussion, occasioned chiefly by the divergent views about the report of the Committee on Marriage and the Home on the Moral Aspects of Birth Control. The misleading interpretations of this report by the daily press, which treated it as if it had claimed to be an official utterance for the Protestant denominations in the same way that the Papal Encyclical was an authoritative declaration for Roman Catholicism, led to criticism, especially among those who had relied for their information upon newspaper comments.

The fact was often overlooked that the report was not a pronouncement at all, but rather a detailed study setting forth with equal care the point of view both of those who favored birth control and those who did not, and that the Administrative Committee of the Council provided for the publication of both majority and minority views.

The actions taken by the various denominations at their official national gatherings may be briefly summarized as follows:

The General Assembly of the Presbyterian Church in the U. S. (Southern), withdrew from the Council, at least for the present. On the day following this action a message of "fraternal love" was sent to the Council.

The General Assembly of the Presbyterian Church in the U. S. A. voted that the Assembly "disapproves of ecclesiastical pronouncements on birth control" but continued its membership in the Council by an overwhelming vote and adopted a statement setting forth the basic reasons why the Federal Council is needed by Protestantism.

The General Assembly of the United Presbyterian Church continued its membership in the Council.

The Executive Committee of the Northern Baptist Convention stated its strong conviction that "some symbol of the essential unity of Protestantism" is necessary, and that "in this juncture the Federal Council is most suitable as such a symbol." The Convention explained that the statement on birth control was not to be regarded as speaking for the Baptist denomination, and adopted a resolution designed to set up safeguards in the issuing of future statements.

The General Synod of the Reformed Church in America, by an almost unanimous vote, remained in the Council. The chief point of discussion in this gathering centered around the Fellowship of Prayer, which, it was urged, should be warmly evangelical.

The National Council of the Congregational Churches and the General Convention of the Christian Church, meeting jointly in Seattle, adopted a resolution giving enthusiastic approval to the Federal Council's study of birth control and commending the general program of the Council.

Y. M. C. A. IN GREAT WORLD GATHERING

THE Twentieth World's Conference of Young Men's Christian Associations, held in Cleveland, Ohio, August 4-9, under the chairmanship of Dr. John R. Mott, and with representatives of nearly fifty nations in attendance, gave abundant evidence of its purpose and its ability to minister to the spiritual redemption of the individual and of the social order.

One of the thorniest issues was the "war guilt" question. After an intensive discussion running throughout the entire conference, a resolution was adopted in which the delegates, after affirming "their incompetency to deal with any of the political implications of the question," expressed their desire "in the spirit of that international brotherhood which the Association seeks to promote throughout the world, to dissociate themselves from the injustice of attributing to one nation or group of nations alone sole

responsibility for the war." This action closely parallels the statement on the war guilt question adopted by the Executive Committee of the Federal Council of Churches last December.

"An actual and considerable reduction and limitation of armaments" at the forthcoming Disarmament Conference was urged.

When the resolutions on the race question were brought before the conference they were objected to by Oriental and colored delegates on the ground that they were abstract and evasive. After considerable discussion and after two brilliant speeches by members from India, it was voted that the conference holds that no man should be excluded from membership in the Y. M. C. A. solely on the ground of color.

Declaring that "the cinema is an educational agency of great potentiality for the development of moral character and for the promotion of international and

interracial goodwill," the conference lamented the fact "that these possibilities are so little realized in the productions appearing on the screen."

An outstanding feature of the conference was the high caliber of the public addresses delivered by such Christian leaders as Dr. Toyohiko Kagawa of Japan, Dr. Erich Stange of Germany, Dr. John Mackay of Mexico, Dr. C. Y. Cheng and T. Z. Koo of China, Prof. Reinhold Niebuhr, Prof. Henry P. Van Dusen and Dr. Rufus M. Jones of our own country.

In sessions paralleling some of those of the World Conference, the Forty-third International Convention of the Young Men's Christian Associations of North America dealt with the current religious and social situation in the United States and Canada. Urged by Bishop Francis J. McConnell, President of the Federal Council, to keep the platform open for the utterances of prophets of social thinking, the International Convention adopted a strong statement calling upon local Associations to pursue a "free speech" policy in the discussion of controversial questions. The Associations in the two countries were urged to do all within their power to assist the unemployed and to correct those economic conditions out of which unemployment emerges. Dr. Edward T. Devine, chairman of the Federal Council's Committee, which is preparing a redraft of "The Social Ideals of the Churches," was present as a special counselor.

A resolution asking that the naturalization laws be amended so that applicants for citizenship might not be discriminated against because of their conscientious objection to participation in war was adopted. The governments of the two countries were petitioned to work for a "drastic reduction of armaments."

Sharp differences of opinion were expressed on proposals which would make it possible for women to become full members of the Y. M. C. A. The whole question was finally referred to the National Councils of the two countries.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, acted as the chairman of the sectional conference dealing with the question "What Next Steps Are Needed in Regard to Religious Emphasis?" The report on this subject urged local associations to examine carefully their objectives and to keep "the distinctively religious character of the Association movement" steadily in view.

Dr. F. Ernest Johnson, Secretary of the Federal Council's Department of Research and Education, delivered an impressive address on the foreign work of the Association, summarizing the results of the extended survey which he has directed.

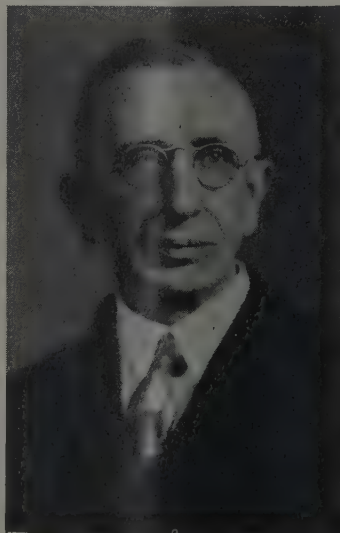
On August 5 at the Chamber of Commerce Club, a luncheon was tendered to a group of the leading churchmen from abroad jointly by the Federal Council's Commission on Relations with Churches Abroad and the Federated Churches of Cleveland.

Dr. Ford Heads Church Council Workers

AT THE annual meeting of the Association of Executive Secretaries of Councils of Churches, State and Local, held in Chicago, Ill., June 20 to 22, Rev. George L. Ford, Executive Secretary of the Federated Churches of Youngstown, Ohio, was elected President for the coming year. He also becomes a representative of the Association on the Administrative Committee of the Federal Council. Dr. Ford has had a highly successful experience as the director of the cooperative work in Youngstown, which includes the program of religious education as well as the other aspects of interdenominational service.

The Vice-Presidents elected for the following year were Rev. Irvin E. Deer, Executive Secretary of the Kansas City Council of Churches, and Walter R. Mee, Executive Secretary of the Chicago Church Federation.

The Chicago meeting brought together secretaries from cities as remote from each other as Port-



GEORGE L. FORD

land, Maine, and Oakland, California. Among the subjects of major interest in the discussions were evangelism and social service and more particularly their relation to each other. An overture was sent to the Federal Council of Churches asking that it arrange for a "joint consideration by its commissions working in social fields with the Commission on Evangelism of the relations of the message of the Commission on Evangelism to messages and work of the other commissions." Another center of much interest was the significance of the whole federation movement as viewed in its essential meaning and purpose. Dr. Ernest N. Evans, Secretary of the Indianapolis Church Federation, presented a

stimulating report of a committee which had given careful study to this subject.

The significance of the Chicago gathering is interpreted by Rev. Ross W. Sanderson on another page of the BULLETIN.

The 1931 Seminar in Mexico

Dr. Benson Y. Landis, Associate Secretary of the Federal Council's Department of Research and Education, cooperated with the Committee on Cultural Relations with Latin America in conducting the sixth annual Seminar in Mexico, held in Mexico City July 4-24. Dr. Landis was an assistant director of the Seminar.

Over 140 persons were members of the 1931 Seminar, which has become an educational organization of real significance. The Seminar makes two contributions: one to Mexico in providing perhaps the only open forum in the country for the discussion of important issues; the other to the United States in enabling a growing group of lay and professional leaders to acquire a better understanding of our neighbors to the South. Among this year's leaders of round tables were Judge Florence E. Allen of the Ohio Supreme Court; Rev. R. A. McGowan of the National Catholic Welfare Conference; Dr. Samuel G. Inman of the Committee on Cooperation with Latin America.

The lecturers numbered forty-five and included Ambassador J. Reuben Clark, Jr., three members of the Mexican Cabinet, and many of the leaders of educational, public health and social work. A special feature was the attention given to arts and crafts.

Dr. Landis reports a great change in the relations between the United States and Mexico, as contrasted with those which obtained when he was in Mexico about five years ago. He says: "Mr. Morrow changed the relations between Mexico and the United States and demonstrated once more the great things which one man of intelligence and goodwill can do. Ambassador Clark continues the Morrow tradition and methods and has proved himself a worthy member of a growing group of diplomats of a new school which promises to do much for the peace of the world."

Dr. Landis visited rural schools and saw in use a number of the Friendship School Bags sent to Mexico a few years ago by the Committee on World Friendship Among Children.

MOTION PICTURE STUDY COMPLETED

The report of the Federal Council's Department of Research and Education on the public relations of the motion picture industry, which was issued in June has been the subject of such widespread comment in the press that no further comment is called for in the BULLETIN. The resignation of Carl E. Milliken from the Federal Council's Administrative Committee was also announced in June.

Perhaps the prevailing reaction to the report can be summed up in the editorial comment of *The Christian Century* which described it as containing "the calm, unemotional collection of facts necessary as a

basis for constructive action," and the judgment of the *New York Sun* that the report is "critical but fair" and demands "serious consideration by fair-minded folk within the industry and outside." A few of the denominational journals have expressed regret that the report confined itself to a study of the organization and policies of the motion picture industry and did not include a qualitative study of the films. This limitation was inevitable, however, in view of the requirements in money, personnel and time for any adequate study of such a character. Moreover, the making of such a study had already been undertaken by a private foundation and is well under way.

The report, which is a document of 155 pages (issued at fifty cents), presents a comprehensive survey of the organization, policies and procedures of the Motion Picture Producers and Distributors of America, Inc., commonly known as the Hays organization. It is believed that it will prove of permanent value to all who are interested in the motion picture problem since, in the words of *The Christian Advocate* (Nashville), it is "an arsenal of facts" essential to intelligent dealing with the situation. Copies may be ordered from the Federal Council's Research Department, 105 East 22d Street, New York.

Now that the report as to the facts is completed the Federal Council is considering its next steps as to motion picture policy.



THE HISTORIC CALVIN HOUSE AT NOYON, PICARDY
The place where John Calvin was born. Rebuilt by the Protestant Historical Society of France, to serve as a great Protestant museum. For the completion of the necessary fund 100,000 francs are still needed, and it is hoped that American Christians, who have thus far had only a slight share in the cost, may send contributions to Rev. Jacques Pannier, Director, 54 Rue des Saints Pères, Paris.

CHURCH GROUPS STUDY UNEMPLOYMENT

Association Press, New York, has just brought out a *Discussion Outline on Unemployment* designed for use by church groups, young peoples' societies, adult Bible classes, college discussion groups and civic clubs. It contains questions for discussion, as well as suggested projects in unemployment relief, and a study outline of the basic causes and permanent preventives of unemployment. It contains also source material, reference quotations and bibliographies.

The outline was prepared by specialists in religious education and in industrial relations—Professor Harrison Elliott and Professor Erdman Harris of Union Seminary, Miss Nellie M. Day of Chicago and James Myers, Industrial Secretary of the Federal Council of Churches. This is the first outline of its kind and will no doubt fill a great need in churches throughout the country, many of which have been seeking guidance in the study of this urgent problem in our Christian life which has so many serious ethical and moral implications.

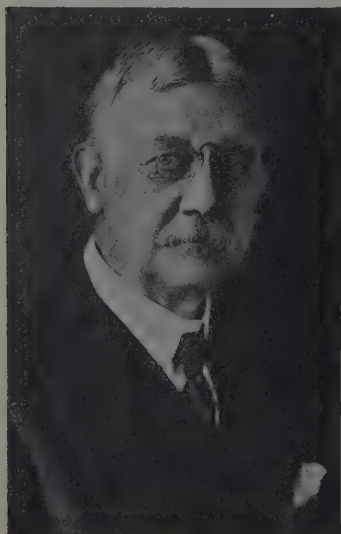
A new edition of the pamphlet "How the Churches Are Helping in Unemployment," containing a program for local congregations, has just been issued by the Federal Council's Commission on the Church and Social Service.

The volume on "Permanent Preventives of Unemployment," being the report of the notable conference on the subject held last January by the Federal Council, with the cooperation of Catholic and Jewish groups, is still in demand. Price, fifty cents. Order from the Federal Council, 105 East 22d Street, New York.

Mr. Glenn Retires

John M. Glenn, who has been the General Director of the Russell Sage Foundation ever since its creation

twenty-four years ago, resigned the position as of September first. He is succeeded by Shelby M. Harrison, who has been Director of the Department of Surveys and Exhibits of the Foundation for several years. Mr. Glenn continues to serve as one of the Trustees of the Foundation and is now to undertake the preparation of a complete history of the first twenty-five years of the Foundation.



JOHN M. GLENN

Mr. Glenn is held in the highest esteem and affection in all circles associated with the Federal Council of Churches. A distinguished Episcopal layman, he has been a representative of the Protestant Episcopal Church upon the Administrative Committee of the Council almost from its very beginning. No layman has made a more creative contribution to the development of the Council and the formulation of its program than Mr. Glenn. The breadth of Mr. Glenn's interests has identified him with almost every important department of the Council's work, but it is with the Commission on the Church and Social Service of which he was a charter member, that he has been most closely identified. His wisdom in social work and his profound conviction as to the indispensable place of religion in social advance have been unique assets for the Council. Readers of the BULLETIN will be gratified to know that in spite of Mr. Glenn's retirement from the executive direction of the Foundation he continues his relationships with the Federal Council.

Shelby M. Harrison, who succeeds Mr. Glenn as General Director of the Russell Sage Foundation, is also associated with the Federal Council in an important way as an influential member of the General Committee of the Department of Research and Education.

ADDRESSES GREAT BODIES ON DISARMAMENT

Rev. Walter W. Van Kirk, Associate Secretary of the Federal Council's Commission on International Justice and Goodwill, has completed a summer schedule of speaking that took him as far as the Pacific Coast. On July 2 he addressed the National Education Association in Los Angeles. In San Francisco he had a part in the International Christian Endeavor Convention, July 11-16. On his way back he addressed the World Federation of Education Associations at Denver, July 27-August 1, and shared in the World Y. M. C. A. Conference at Cleveland, August 4-9. He addressed the Home Missions Institute, at Chautauqua, August 20. In all his addresses he interpreted Christian ideals and principles as applied to the problems of war and peace.

A correspondent writing from San Francisco described his address in the following words: "I have just returned to the office from the National Christian Endeavor Convention in session in this city, and want to report to you that one of the high-water marks of the convention was the address this morning by Walter Van Kirk on 'World Peace and Disarmament.' He put up a challenge better than which I have not heard and he put it in a way that cannot be beaten."

Seminaries Study Cooperative Protestantism

The Seminar on "Cooperative Protestantism" conducted by the Summer School of the Baptist, Congregational and Disciples Divinity Schools affiliated with Chicago University, was a successful experiment. Professor Arthur E. Holt, the leader, had associated with him Professor W. M. Alderton and Professor Samuel Cinchelo. Their presentation and interpretation of the charts made in the survey of the religious life of Chicago furnished a solid basis for discussion and study. Dr. Roy B. Guild, of the Federal Council, as chairman of the Seminar, arranged for the presentation of various problems of cooperative Protestantism by those who are at grips with those problems. During five weeks the Seminar had much of the character of a laboratory because of the presence of Dr. William R. King, General Secretary of the Home Missions Council, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, Dr. B. F. Lamb, Secretary of the Ohio Council of Churches, Dr. Ross W. Sanderson of the Institute of Social and Religious Research, and Rev. Harry C. Munro, Promotional and Adult Secretary of the International Council of Religious Education. Dr. Guild conducted the discussion of the extension of the federation movement throughout the United States.

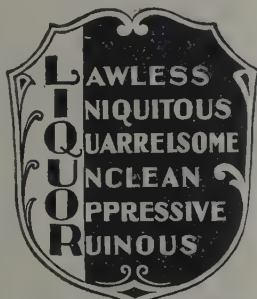
Eighteen students enrolled in the Seminar. They were divided into five groups, each group making research studies of different phases of the progress of cooperative Protestantism and bringing in its findings.

For Temperance Education

The Educational Temperance Shields, based upon an acrostic by the late Dr. A. F. Schauffler setting forth his description of liquor, are enjoying growing popularity. They have spread not only throughout our own country but to other English speaking lands. They have been designed for the purpose of calling attention to the evils of the liquor traffic and to create a real desire for its extermination.

The second million is now being distributed by temperance organizations, Sunday schools, missions, etc., on letters, packages, backs of checks, backs of Testaments and in books.

All persons actively interested in helping to create better thinking on the subject are invited to use these silent messengers constantly for an indefinite period in order that the masses of people, who will not buy or see other dry literature, may at least have this acrostic brought to their attention.



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Send check or P. O. order to the Educational Temperance Shield, 150 Fifth Avenue, New York City.

New Church Building Bureau

On August 1, the Home Missions Council inaugurated a new Bureau of Church Building Campaigns. This was accomplished by taking over what has hitherto been the Department of Building Fund Campaigns of the Board of National Missions of the Presbyterian Church in the U. S. A.

The Bureau will remain at its old address, Wither- spoon Building, Philadelphia, and it is hoped that the new relationship will enable the Director, Rev. A. F. McGarrah, to enlarge the scope of its work. The American Baptist Home Mission Society expects to use the services of this Bureau for its denomination. The staff of the Bureau includes men trained in the Baptist, Methodist, Lutheran, United Presbyterian, Reformed and other bodies.

NEW ARMY CHAPEL

The most recent visible manifestation of the interest of the Army in the maintenance of adequate provision for religious worship is found in the dedication of the new chapel at the Army Medical Center in Washington, D. C., which was dedicated on June 7. At that time General Darnell formally presented the chapel to Chief of Chaplains Julian E. Yates for the use of the Chaplains in the Army. Rt. Rev. James E. Freeman, Episcopal Bishop of Washington and Chairman of the General Committee on Army and Navy Chaplains, gave the chief address.

At the present time the roll of Navy Chaplains is completely filled. In the Army one Lutheran and one Baptist nomination have recently been approved and four others are under consideration for Protestant appointments.

DR. HAYNES HONORED

At the meeting of the Home Mission Societies of the Congregational and Christian Churches in Seattle, last July, Dr. George E. Haynes, Secretary of the Federal Council's Commission on Race Relations, was elected First Vice-President.

There are seven of these Societies federated in the Home Board, serving these two merged denominations. These Societies include three Congregational Church Extension Boards, the Congregational Education Society, American Missionary Association and the Board of Ministerial Relief.

Dr. Haynes has served for several years on the

Executive Committee of the American Missionary Association, which is the oldest of the Missionary Societies working among Negroes, Indians, Highlanders, Orientals and Spanish-Speaking Americans. This is the second time he has held an important national office in the Congregational Churches, having been elected Assistant Moderator at Omaha in 1927.

The article by Dr. Luther A. Weigle of Yale Divinity School, Chairman of the Federal Council's Administrative Committee, which appeared in the *FEDERAL COUNCIL BULLETIN* for April, entitled "The New Paganism and the Coming Revival" has met such a timely need that an edition of 5,000 reprints has already been exhausted.

The article has also been printed in pamphlet form by the Executive Committee of Religious Education and Publication of the Presbyterian Church in the U. S. (South), Richmond, Virginia.

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Economic Security—A Demand of Brotherhood

LABOR SUNDAY MESSAGE, 1931

(Prepared by the Federal Council's Commission on the Church and Social Service)

DURING THE PAST YEAR we have seen millions of men and women tramping the streets looking for jobs, seeking help in churches and police stations, standing in bread lines, and waiting in the vestibules of relief societies. This army of unemployed has been composed not merely of the inefficient of our industrial system, although they are the first to suffer, but chiefly of the manual and clerical workers upon whose competent labor we have all depended for the necessities of life. Such conditions have constituted a serious indictment of our economic organization both as to its efficiency and its moral character.

Comprehensive and reliable figures of unemployment in the United States are lacking, yet we know that there was a decrease of 750,000 in the number of workers employed in the manufacturing plants reporting to the United States Department of Labor between October, 1929, and January, 1931. Employment on Class I railroads declined 17 per cent in the twelve months following October, 1929, with a total eviction from the industry during that period of nearly 300,000 men. The number of persons unemployed in the United States last winter, according to the United States Department of Commerce, exceeded six millions.

The first need in the presence of such an emergency as that of 1929-31 is, of course, relief. However, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of any adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

It is not possible to treat and we shall not attempt even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lies in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons

in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Willford I. King of the National Bureau of Economic Research indicates the following approximate distribution of wealth in the United States in 1921: one per cent of property owners held thirty-three per cent of the wealth while ten per cent owned sixty-four per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to \$1,205, or \$23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for.

Unfortunately, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to \$318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory pay rolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

That there are grave imperfections in an economic order which make possible the stark contrast of vast fortunes and breadlines is obvious. Society must turn its attention increasingly to the unsoundness of the present distribution of the national income and to the control of the money-making spirit which lies behind it. Public sentiment must also turn against the amassing of property espe-

cially through stock speculation without regard for social consequences. New emphasis must rather be laid upon the Christian motive of service.

It is essential that we should have a new concept of the position and needs of all the workers and producers in the modern world. Society now treats millions of them, in times of depression, as if they were dependents, hangers-on, social liabilities. As a matter of fact, they are the very foundation of our economic structure. Justice, not charity, is the basic demand of the situation. That the worker is in theory entitled to a living wage is readily granted. But a living wage is generally conceived of as a sum that will purchase the necessities of life during the time that the producer is at work. We must extend the concept to cover all of a worker's life, including the two periods at the beginning and at the end—childhood and old age—when one cannot earn. This suggests an ample wage during employment, stabilization of employment, and adequate protection against interruptions in the opportunity to earn by methods which will preserve the initiative and independence of the worker but at the same time safeguard the family income by such provisions as workmen's compensation, health insurance, unemployment insurance, maternity benefits, and old-age pensions.

Before these great objectives can be fully attained we shall have to seek a new strategy in the organization of society itself. Our economic life now seems to be largely without a chart. The best minds of the nation are needed for the reconstruction of our social and economic life on sound religious principles. Our hit-or-miss economy is noteworthy for its lack of direction and social purpose. For this there must be substituted a system of national planning, adjusted to world-wide trends. The world is an economic unit. We do not live unto ourselves. Unless the dawning recognition of this fact is quickly incorporated into our national policy unendurable misery and chaos will result.

The facts of the situation themselves constitute a challenge to the churches to assume their rightful place of ethical leadership, to demand fundamental changes in present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, "even these least, my brethren"; to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood.

News of American Church Cooperation

Connecticut Leads On a New Path

The present discussion as to whether state federations of churches and state councils of religious education cannot effect some closer combination of their forces promises to receive important illumination from the experiment which is now under way in the State of Connecticut. The merger of the state council of religious education and the federation of churches, which was forecast in the BULLETIN some months ago, was consummated on January 1, Rev. J. Quinter Miller becoming secretary of both organizations. On June 1, the headquarters of the two organizations were united at 18 Asylum Street, Hartford, the office secretariat of both continuing to carry on their functions. Mr. Miller is now engaged in studying the work of both organizations, with a view to submitting plans for the complete coordination of their activities.

Massachusetts Federation Helps Union Churches

For the past nineteen years the Massachusetts Federation of Churches has provided practical assistance to the considerable number of union churches in different parts of the state and has arranged for an annual conference of these congregations. This year's conference was held June 3-4 in the Union Church at West Watertown, Massachusetts, and included the representatives of Union Churches of other New England states as well as of Massachusetts. The Union Church at West Watertown, in which the conference was held, receives financial aid from both the Congregational and the Baptist denominations.

New Church Federation Executives

Rev. Clair E. Ames, for ten years Pastor of the Linden Hills Congregational Church, Minneapolis, is the new Secretary of the Minneapolis Church Federation, giving full time to its activities. Its program includes the cooperative work in religious education in that city and provides for week-day religious education in cooperation with the public school system. Dr. Ames is an experienced worker in the cooperative field, having served at one time with the St. Louis Federation and later with the St. Paul Federation of Churches.

The Oakland, California, Council of Churches, which has hitherto carried on its work with only part-time executive leadership, on June 1 entered on an enlarged program with William H. Groat as full-time secretary in charge of the cooperative activities of that city, with headquarters in the Y. M. C. A. Building. Mr. Groat brings to his task a successful

experience in religious publicity in connection with the Oakland papers.

Maine Moves Ahead In Rural Cooperation

The Interdenominational Commission of Maine, which has been one of the pioneer organizations for cooperation among the churches on a state-wide basis, will receive a fresh impetus if the proposal recently made by a group of ministers and laymen of that state is carried out. According to a report from Rev. Hilda L. Ives, Rural Secretary of the Massachusetts Federation of Churches and also the pastor of "a Larger Parish" in Maine, Protestant leaders met at the State House at Augusta recently at the invitation of Governor William Tudor Gardiner, to consider how the problem of underchurching and overchurching in the small towns could be dealt with most adequately and a more effective spiritual leadership given. This informal conference voted to appoint a committee of ten laymen of the state to undertake to raise \$50,000 for launching a new program. The plan contemplates dealing with overchurching fields through assigning them either to the care of some particular denomination or by federating the existing churches.

A proposal to create a Maine Council of Churches by merging the Interdenominational Commission and the Maine Council of Religious Education has failed, at least temporarily. One of the obstacles which prevented ratification of the plan by the Baptist Convention of the State was that the Council of Religious Education has an accumulation of heavy debts.

New Record Of Bible Circulation

During the year 1930 the American Bible Society distributed more than 12,000,000 copies of the Bible, Testaments and portions of the Bible. This is the largest distribution of the Scriptures which has been made by the Society in any year of its history. This was the sixth year in succession in which the distribution has surpassed that of the preceding year. The work of the Society in translation, publication and distribution requires it to deal with 285 languages and dialects. Through its foreign agents the Society has distributed the Bible in 36 countries and in addition has made grants of funds or of Bibles to other organizations in twelve European countries.

During 1930, with the Society's cooperation, the translation of the four Gospels and the Acts of the Apostles in Aymara, an Indian tribe of Bolivia, was completed, as was also the translation of Romans in the language spoken by the

Cheyenne Indians and the Gospel of John in Valiente, a Central American tribal dialect. A revision of the entire New Testament in both Siamese and Turkish was finished.

Miss Brickman Takes Up New Work

Miss Helen M. Brickman, for the past three years Director of Indian Work for the Council of Women for Home Missions and for the last few months also acting executive secretary of the Council, has tendered her resignation to take effect in the late fall to become general secretary of the Women's Board of Domestic Missions of the Reformed Church in America.

World Alliance Congress To Be Held in Chicago

Announcement has been made of the Sixteenth Annual Meeting of the World Alliance for International Friendship through the Churches, which will be held in connection with the International Goodwill Congress in Chicago, November 10-12. The program is "based upon the idea that the Kellogg-Briand Pact is a reality and that the further advances are to supplement that Pact." The World Court and the forthcoming General Disarmament Conference are the special centers of interest.

The Chairman of the Committee of Arrangements in Chicago is Clifford W. Barnes. The Chairman of the Program Committee is Major General John F. O'Ryan. Among those chosen as speakers or leaders of Round Table Conferences are Hon. Ray Lyman Wilbur, Secretary of the Interior, His Excellency, Herr von Prittwitz, the German Ambassador, Hon. J. M. Kenworthy, Member of Parliament, Senator Thomas J. Walsh, Justice Florence E. Allen, Canon T. Guy Rogers of Birmingham Cathedral, England, Hon. Ruth Bryan Owen, Professor Parker T. Moon, Rabbi Stephen S. Wise, Dr. Frederick I. Fisher, Rev. S. Parkes Cadman and Dr. John Haynes Holmes.

New Survey on "Churching the Small City"

Under the direction of Wilbur C. Hallenbeck, formerly Executive Secretary of the Oakland, California, Church Federation, the Institute of Social and Religious Research has made a survey which appears under the title "Churching the Small City." It is a detailed study of Ardmore, Oklahoma, giving information about the city, the people and the churches as an illustration of the kind of knowledge which is essential to understand the church problems of the small city. Many charts and tables illuminate the text.

Observations of the Present European Scene

(Continued from page 12)

After Mr. Mellon's arrival. At the same time French opinion remained that "as usual" France is being asked to accept precarious privation.

In fact, Franco-German relations are not what I found them three years ago in the days of Stresemann and Briand. The general feeling in France is that of distrust.

SPAIN

While I did not visit Spain, I met Pastor Fliedner of Madrid. He was generally hopeful of the new Republic. Spain now has religious liberty and in the elections which had just taken place, striking cases of Protestants had been elected to government positions, especially in local or regional offices.

RUSSIA

While not there myself, I met men who had recently been there. Russia is still the great enigma. Her imposing Embassy building in Berlin was called to my attention.

I should say that the attitude of Russia and the extent of trust or distrust in her representatives will have much to do with the success of the Conference on Disarmament. When you talk disarmament in Europe, even with sympathetic men, they point to Russia and ask what the United States would do if Russia were geographically substituted for Canada.

The United States is criticized for exercising no political influence on Russia, while her capitalists are strengthening her and thus encouraging her bold propaganda in neighboring nations and her complete denial of religious or any other kind of liberty.

Some peace leaders in Great Britain feel that the Conference on Disarmament may depend largely on whether or not the other nations accept Russia's previous offers. The answer, of course, often is that Russia may be making the offer in order to strengthen her widespread propaganda to sovietize the world. The counter answer is that, in that case, she has the right to influence public opinion if she can. I saw little indication of any disposition, however, to place confidence in Russian proposals or promises, on disarmament or anything else. Indeed, this feeling is stronger than I recall it on my visit three years ago.

In general, Europe is in a less stable and in a more confused situation than at any time I can recall since the war. The treaties are both challenged and defended. While internationalism, in the high sense of the word, has been maintained at Geneva, nationalism has increased in many of the countries of Europe.

The recent move of our Government has created many hopes that the United States may have started on the road back to international life and undoubtedly the United States has already helped to calm a disordered state of mind in Europe. Her position at the coming Conference on Disarmament has been greatly strengthened.

Later observations in the French press are far more kindly than those that at first greeted President Hoover's message. In Germany there are many who believe that it may have saved them from both financial and political disaster. A friend in Geneva writes that it has lightened the skies there somewhat.

UNIVERSAL COUNCIL ON LIFE AND WORK

In Geneva, during the past five years, has been quietly instituted a real center of evangelical church forces, including Protestant, Anglican and Eastern churches. In the modest but attractive and well situated building at 2 Rue Montchoisy one finds the following bodies: The Universal Council on Life and Work, The Social Institute, The International Missionary Council, The Young Men's Christian Association, and The Central Bureau for Inter-Church Aid.

This alone, without regard to matters of concrete progress, is significant. Scientific social research, applying to both the home and foreign fields of the churches, has been begun. Inter-aid between helping and helped churches in Europe is continued. A messenger is almost constantly in the field preaching and interpreting this cooperative church movement. Religious institutions hitherto independent are in constant intercourse. The Stockholm movement has gone farther than one would have predicted in these five years, despite many obstacles and problems which of course will continue in some measure for some time to come.

The usual mistakes and experiments which had to be reversed or changed there have been as a matter of course. Conflicting opinions and judgments among diversified groups have, as always, arisen and will arise. But any reasonably objective view lends confidence and hope, if one does not let the trees obscure the forest landscape.

CONTINENTAL CHURCH FEDERATIONS

The story of the last ten years is a remarkable one.

In Holland the new Church Council includes all the religious bodies but one. Its president is a layman, a former member of the Dutch Cabinet.

In Germany, with the present religious problems, including the political anti-religious movements, one wonders what might happen were there no Federation of Churches.

In Spain, under the new religious liberty, her little Church Federation may have a great opportunity. The present anti-church revolution has not applied to the Protestant bodies, we are told by Pastor Fliedner, but they have received marks of popular sympathy, including the election of Protestants to public office.

It is especially unfortunate that American mission boards are at this moment obliged to withdraw from lack of funds.

France, with her small Protestant population, has effected a strong cooperative body. In the *Maison Protestante Française*, are now located an impressive group of Protestant agencies. In France we have not only a Federation owning its own building but also a United Foreign Mission body, also with a substantial building.

Visits to some of the French churches that our churches helped rebuild and to religious social institutions assisted made clear the value of our investment, notably the beautiful new building of the Social Institute of the Church at Belleville, a workingman's suburb of Paris.

At the Intercolonial Exposition we find a beautiful Protestant building, equal in every way to that of the Roman Catholic beside it. At its opening the French Government was represented by the president of the Exposition and also by a member of the Cabinet. Indeed, one notes a new recognition of Protestant forces by the government. I was present when Protestant services were attended by government officials at the burial of General Nivelle and Admiral Gauchet at Les Invalides. The French Government has come to realize the importance of the Protestant churches in her colonies and in relations with other nations, especially the United States.

The "French Protestant Week" brought a great company of pastors which would have done credit to many a larger Protestant population.

The Calvin Museum in the reconstructed house of John Calvin at Noyon adds another to the historic spots in France. It has been constructed through the efforts of Dr. Jacques Pannier, of the French Protestant Historical Society, and is gathering a large amount of invaluable historical material. Funds are still needed for its completion and furnishing and Dr. Pannier hopes that Protestant America may help. The annual meeting of the Historical Society was of deep interest.

On one Sunday when I attended a small modest French church, I noted a familiar face near me to discover later that the Queen of Holland and her daughter were there as simple worshippers, *incognito*.

A visit to a Boy Scout event revealed the leadership of the Protestants in scouting in France.

The use of the radio is carrying the Protestant message to multitudes hitherto out of reach.

The other European church federations are progressing normally and it is interesting to note that the formation of local federations has begun. For example, coincident with the organization of the Dutch Federation, the City of Haarlem federated its local churches.

THE AMERICAN CHURCH OF PARIS

The new building is nearly completed. Its site on the Quai d'Orsay makes it visible for a long distance from the bank of the Seine. It constitutes a real contribution to Protestant France and its pastor, Dr. Cochran, has made a place for himself in French religious life as well as in that of Americans in Paris.

On Memorial Sunday a service under the auspices of the Federal Council was conducted in the church and on Memorial Day Dr. Cochran and I directed the placing of wreaths on the graves of the chaplains and Y. M. C. A. workers in the several cemeteries. I have made a report on the cemeteries and their chapels to the General Committee on Army and Navy Chaplains.

Among other international church agencies needed is one for the location of such churches in other European cities, securing proper distribution instead of the present duplication in one place and neglect of others. It is a pity that we cannot do for Berlin what the American and Foreign Christian Union has done for Paris.

RELIGIOUS MINORITIES

While physical attacks and riots appear to have ceased, the question of minorities is still a burning one. At the Budapest Congress one noted the large number of Hungarians from Transylvania.

There are also thousands of stateless peoples in some localities. Among all these peoples there is a restlessness and discontent which would break into revolt if opportunity offered.

A meeting was held in Paris, June 27, of a very representative committee (including a representative of the Archbishop of Canterbury) to consider Russian persecutions and relief. The strongest feeling was manifest. It was reported that relief would not be gotten through to needy people, without great difficulty.

The question was raised as to whether other nations in the League should not decline further political relations with Russia unless her government established religious liberty. It was intimated that the United States might well seek to exert some moral influence on the Russian Government in view of the capitalization and encouragement of Russia by American business interests.

The testimonies at this meeting would indicate that reports of persecution coming to us have not been exaggerated. The question as to whether protests had done good or harm was raised, with the general feeling that they had had some good effect. Hope was expressed that more interest might be awakened and more influence exerted by us in America.

Religious liberty is a real problem along with that of political minorities in general, but it could be dealt with as a problem by itself, so far as the churches are concerned.

CENTRAL BUREAU FOR INTER-CHURCH AID

This body held a two-day meeting in Paris, June 29 and 30, meeting in the building of the French Protestant Federation one day and at the American Church the other.

The European churches are honestly seeking to bear the burdens of their neighbors. For example, the Swiss Committee contributed last year nearly three times as much as the American Committee. It should be added, however, that the American Committee meets also the larger share of administration costs.

This body, and especially its Secretary, Dr. Keller, know the conditions of European churches thoroughly. The reports of the countries helped were moving and showed that the need of relief is far from being over.

This is indicated by the following letter from Spain:

"Dear Dr. Macfarland:

"Once already the Federal Council of Churches of Christ in America has helped the Protestant college in Madrid 'El Provenir' with a gift of \$11,000, saving it of a great peril. Now the doors being opened in Spain through the proclamation of religious liberty, the importance of this college has greatly increased, but it is severely hampered through a mortgage of \$30,000, for which \$2,000 have to be paid yearly for interest and amortization. It would be a great help toward the evangelization of Spain if the whole mortgage could be done with, as it is almost impossible to pay the interest and amortization any longer. Thus a great care would be taken from our shoulders.

"Thanking you most heartily for your help,

"Yours in the Master's service,

"THEODOR FLIEDNER."

The Central Bureau is as self-conscious as any interdenominational group. Its members are officially appointed by the Continental and Scotch churches. The Free Churches of England are represented by a voluntary committee. There is no question but that it is a strong force in the cooperative movement as a whole.

It has provided for permanency by becoming an inter-aid in place of a relief body and by its official representative nature, and now proposes to complete its project for an International Church Credit Association. A group of Swiss bankers has provided the administrative expense for developing it. Several of the national church committees have subscribed for their quotas of stock. It was intimated that its success required British and American cooperation and the American Committee of the Central Bureau was requested to consult American bankers on it at an early date.

The plan begins to look really tangible but I suspect it cannot be put through unless American cooperation can be secured. The British members of the Committee believe that it could be done in Great Britain if the United States could go along with them.

It is worthy of careful consultation.

CONCLUSION

As one surveys all this growing unity of religious forces and its marvellous progress in these last ten years, he feels that its influence, as yet largely unseen in political life, must mean that we are despite all the difficulties, approaching a time when the Peace Pact of Paris will become a reality among the nations.

As I look back over the years covering my own identification with some of these interests and mark what has happened, I look forward with faith and courage. This was my feeling, as Hon. Paul Fuzier, Professor Choisy of Geneva and Georges Lauga, at the Central Bureau dinner in Paris, spoke friendly words for me as they so generously reviewed the little part which it has been my privilege to enjoy.

CHARLES S. MACFARLAND.

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AMONG THE BEST NEW BOOKS

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By STEWART G. COLE

Richard R. Smith, Inc., \$2.50

THE MOST STRIKING thing about this book is that it treats and considers its subject as having finished its course. Indeed, the announcement states that this study is for the purpose of "revealing what must be done if such a controversy is not to recur."

Protestantism is described as being in a "precarious condition." The Civil War introduced a new era in social culture, society became industrialized, modern science intensified its appeal, education became independent and induced independent thinking, the World War had a deteriorating effect on the Church if not on religion. "Conservatives and liberals chose divergent methods of attempting to correct what had developed into a most distressing ecclesiastical situation."

The conservative reactions to liberal Christianity appeared in new "Bible schools," in a recrudescence of polemical preaching and finally took the form of Fundamentalism. The effect in several denominations is described—the Baptist, the Presbyterian, the Disciples, and in the Methodist Episcopal where it is held to have been more serious than appears on the surface.

The Episcopal Church, where the conflict took a different form, is pictured as a divided body, in which "peace has been chosen more than once at the expense of progress." Because of "the sense of superiority to other Christians that many Episcopalians entertain, the Protestant Episcopal Church faces heavy odds in this age of cultural revolution."

Fundamentalism became an extra-denominational movement, with its own Bible schools, prophetic conferences, conservative educational institutions, anti-evolution crusades. An attempt was made to establish a federation of these forces in the World's Christian Fundamentals Association, but "this spectacular and most vigorous of all fundamentalist causes seems to have run its full course." A fundamentalist sect now seems out of the question, due partly to divisions among themselves, and the disintegrating influence of the unyielding individualism of the leaders.

While the conflict is over, it has "vouchsafed to this generation of churchmen an exceedingly heavy educational task." The Church has not yet "recovered either spiritual poise or clarity of vision." "Christianity will reassert its power as men nurture the fine sense of religious loyalty that inspired conservatives, as men pioneer with strong heart the unbeaten highways of truth which liberals seek and as they weld this fervor and discipline into the harmony of Christ-

like leadership." And Professor Cole might have added—"as they toil together in unity upon the task of regenerating the world."

Such a valuable study was long overdue, even though the author may be too optimistic as to the organizational demise of Fundamentalism.

CHARLES S. MACFARLAND.

Ten Years of World Cooperation

By the Secretariat of the League of Nations

World Peace Foundation, Boston, \$3.50

AS THE FOREWORD by Sir Eric Drummond, General Secretary of the League of Nations, points out, this comprehensive statement is "simply a record," which may be useful to the student and the historian. As General Smuts at Oxford, in 1929, said: "We are witnessing one of the great miracles of history. . . . The League may be a difficult scheme to work, but the significant thing is that the Powers have

pledged themselves to work it, that they have agreed to renounce their free choice of action and bound themselves to what amounts in effect to a consultative parliament of the world. . . . The great choice is made, the great renunciation is over, and mankind has, as it were, at one bound and in the short space of ten years, jumped from the old order to the new, across a gulf which may yet prove to be the greatest break or divide in human history."

The introduction describes the formation and organic structure of the League. Fourteen chapters follow dealing with its activities.

"The main purpose of the League . . . is to prevent war from breaking out again." The first chapter accordingly presents the provisions of the League for doing this work and the record of its activities as it has striven to maintain peace by securing the peaceful settlement of disputes.

The second chapter, on Disarmament, begins with the declaration that "the touchstone of the more general work of

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THE ATONEMENT AND THE SOCIAL PROCESS, by Dean Mathews, was also a first choice of the Religious Book Club when it was published. "A book which deals with the basic doctrine of our Lord's death and its meaning is never to be ignored." —Missionary Review. \$2.00

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organizing peace is success in disarmament." (Italics ours.) The successive efforts made, discussions developed and steps taken in the program to secure general agreements for disarmament are narrated in detail. This chapter is particularly appropriate for the present situation as the world approaches the General Disarmament Conference next February, which Conference is in fact the culmination of all the activities of the League in this matter for the past decade. A careful reading of the record discloses the enormous and intrinsic difficulties that have been met and the really large results by way of preparation that have already been secured. The effect on the writer of reading this record has been to remove his tendency to criticize and condemn the League for having accomplished so little in the matter of disarmament and to make him distinctly optimistic of the future.

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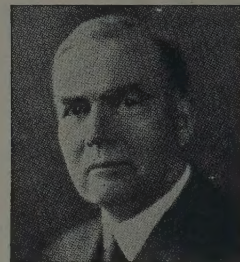
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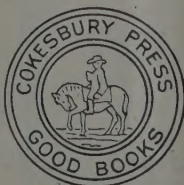
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